FOURTH

ANNUAL REPORT

OF THE

General Assembly's

Committee on Freedmen,

OF THE

PRESBYTERIAN CHURCH,

IN THE

United States of America.

PRESENTED MAY, 1869.

OFFICE OF THE COMMITTEE, No. 23 FIFTH AVENUE,

PITTSBURGH, PA.

ress of JAMES M'MILLIN, N. E. cor. of Wood Street and Third Avenue.

1869.

Committee on Freedmen.

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FOURTH ANNUAL REPORT

OF THE

ASSEMBLY'S COMMITTEE ON FREEDMEN,

From May 1st, 1868, to May 1st, 1869.

THE COMMITTEE ON FREEDMEN have prosecuted their work with carefulness and energy for another year, and now respectfully present to the General Assembly their FOURTH ANNUAL REPORT. They desire to recognize the good hand of GOD, in all the success which has attended the effort to plant schools and churches among the freedmen.

The general plan of operations which was adopted two years ago, has been continued, in its main features, through the past year. This plan includes the three general divisions of the work required of the Committee, viz:

1st. THE RAISING OF FUNDS.

2d. THE ENLISTING, SELECTION, AND LOCATION OF MISSIONARIES AND TEACHERS.

3d. THE DIRECTION AND SUPERVISION OF MISSIONARY LABOR.

The faith, courage, and persevering energy with which the work had to be conducted through the year, is indicated by a few facts, which may not be uninteresting to the Church.

At the beginning of the year, the Committee found that they had one hundred and thirty missionaries in commission, who were entirely dependent for the ability, either to remain in, or retire from the field. They had sixty newly organized churches, and thirty-eight schools, with their 3000 pupils, which could neither be neglected nor abandoned, without disaster to them, and dishonor to the Church. To meet the demands of these missions and missionaries, there remained in the treasury, on the 1st of May, the

balance from last year of $1,908.91; not sufficient money to pay salaries due at the end of the month. This condition of things was aggravated by the fact that the liabilities of the two great Boards of the Church, the Foreign and Domestic, were such as to demand the immediate attention, and the more generous support of the people. The only way in which the monthly expenses of the Committee could be diminished, was by the suspension of schools, for a time. But the special interest manifested by the people in these schools, and the fact that the regular vacation would occur on the 1st of July, determined the Committee to go forward, trusting God and his people for the means to continue the work. They were greatly cheered in this determination by the noble spirit of sacrifice manifested both by the missionaries, and the people for whom they labored. Some of these missionaries gave a month's salary. Others asked that their salaries should be kept back for a month, and forty of the students of Lincoln University volunteered to labor during their vacation, without salary, save such amounts as the people might be able to give.

All reasonable effort was made, and continued during the year, to increase the funds. The Board of Church Extension, with a magnanimity and Christian courtesy, which has characterized its whole intercourse with this Committee, furnished all the funds necessary to complete Church buildings begun. That of Publication gave efficient aid, by grants of books, tracts and papers, for the benefit of schools and congregations; as did also the Presbyterian Depository of Pittsburgh, the American Bible Society, and the American Tract Society.

The Board of Domestic Missions renewed the commissions of eleven of the ministers at $450 for the year, and one for six months at the same rate. Also, three additional ministers were commissioned on the 1st of March for one year. The whole number of missionaries who are laboring under joint commission from the Board and Committee, on the 1st of May, is fourteen; and the whole amount paid by the Board, in support of these ministers, during the year, is $5,400, which is $2,400 less than the amount appropriated by that Board last year to aid in the work of the Committee.

The Government allowed transportation to the field, for all teachers sent out, and appropriated generous aid in building, renting, and furnishing school-rooms.

It was felt to be absolutely necessary, to support the missionaries already in the field, and to supply the places of those who might be providentially withdrawn. With such a prospect for aid from the Church, and an empty treasury to begin with, the most that could be hoped for, was to maintain the missions already established, and provide for such enlargement as the success granted in them might demand. Committing the whole cause anew to the care of Him who hath said, "Lo! I am with you alway, even to the end of the world," the Committee went forward with their work, and sustained it with constant effort through the year.

From the first of June until the last of December, the treasury was largely overdrawn; and the Missionaries were supported by money raised upon the individual notes of the Treasurer, Secretary, and one member of the Executive Committee. Yet no laborer has failed to receive his promised salary; no field has been abandoned for want of funds; the missionary force has been increased, and the year closes with a small balance in the Treasury.

The following summary will present the work, and its results, in its three general departments.

I. Of Funds.

Balance from last year,	$ 1,908 91
Church collections,	24,252 48
From individuals,	3,448 95
From Free Church of Scotland,	1,655 40
From churches in Canada,	280 10
From freedmen's schools and churches,	8,923 71
From the Boards of Church Extension and Domestic Missions, and grants from Government,	37,500 00
Special contributions to Quindaro High School,	1,200 00
Total funds,	$79,169 55
Balance in Treasury, May 1, 1869,	6,360 31
Total funds expended during the year, under direction of Committee,	72,809 24

Total funds contributed directly to Committee, not including freedmen's schools and churches,	.	$30,836 93
Number of white churches contributing,	795	
" colored " "	71	
" Presbyteries, (not includ. freedmen,)	112	
" " including freedmen,	115	

The sum herein acknowledged, as contributed by the freed people, includes only the amounts paid to the Treasurer in money, for the support of pastors and teachers, in commission, for the contingent expenses of their schools and churches; and, in a few cases, for church buildings. A number of schools, beside, have been self-sustaining for several terms, and no report made of the actual amount paid the teachers; others have paid the board of teachers; and much has been contributed in labor toward building and repairing churches. Most of the churches have contributed to several of the Boards.

II. Of Missionaries and Teachers.

The Committee have had in commission, and in the field, since the last Report, One Hundred and Seventy-Nine Missionaries, including ministers, teachers, and catechists, who have performed, up to May 1st, 1869, one thousand and thirteen months, or eighty-four years and five months of labor, at a cost to the Church of $21,371.82; or an average salary of about $178.00.

A tabular statement of these missionaries, with their fields, and the general results of their work, as far as figures can exhibit it, is appended to this Report. This statement is made up from the Monthly Reports required from each missionary, and which are recorded in the office of the Committee. Of these missionaries, there were:

Ordained ministers,	26
Licentiates,	3
Catechists,	11
Student catechists,	40
Teachers, (males, 52; females, 47,)	99
	179

Of these, one hundred and twenty-six were of the African race, viz:

Ministers,	9
Licentiates,	3
Catechists,	11
Student catechists,	40
Teachers,	63
	126

Three of the ministers have suffered much from ill health, due chiefly to being overworked during the heat of the Southern summer. One of these, the Rev. THOMAS HEMPSTEAD, a brother beloved, has been laid aside from his chosen work, for six months, with little hope of being able to return to it.

Missionaries in commission, May 1, 1869, one hundred and twenty-nine, viz:

Ordained ministers,	24
Licentiates,	3
Acting catechists,	7
Student catechists,	40
Fourteen of these are on regular duty, in charge of congregations.	
Teachers, (males, 24; females, 32,)	56

Eight of the twenty-four ministers, and all the licentiates and catechists, are colored. Five of the ministers, and two of the licentiates, are FREEDMEN.

Forty of the students of Lincoln University were commissioned as teachers, at the close of their college year, in June. They served mostly without salary; some of them three, and some four months. They were all provided with transportation to the field, and some of them with books. They taught self-sustaining schools; and, as far as heard from, did good service in the work. Only those who sent to the Committee regular reports, are counted in the Report. They gained little in the way of support, or recompense for their labors of love; but they gained largely in experience, and in preparation for a life-labor, for the benefit of their

race; while their manly, Christian devotion gave fresh assurances of success, in the effort to provide teachers of their own race, for this needy people. The Committee learn that an equal number offer their services for the present summer, on similar terms.

III. Missions and Schools.

From the Monthly Reports from all the Missions, the following Statistical History of the work of the last year is gathered, viz:

I. Of Churches.

Whole number of churches, May 1, 1869,	72
Churches organized during the year,	9
Communicants added during the year,	1,174
Whole number communicants, May 1, 1869,	5,634
Baptisms reported,	1,074
Marriages reported,	89
Church dissolved,	1

The Church of Manson, N. C., consisting of seventeen members, had but one ruling elder, and he the only man in it capable of being a leader of the people. This elder was shot, and instantly killed, by an assassin, while walking a few steps behind the missionary, to the Sabbath service, during the political excitement of last summer. The Church, thus left without a leader, became disheartened, and the members went to other communions.

Sabbath schools, May 1, 1869,	69
Pupils in same,	4,723
Church buildings completed during the year,	16
Church buildings begun during the year,	9
Whole number Church buildings,	51
Manses, or teachers' houses, completed during the year,	4
" " " begun " "	4

Many of the churches have been greatly depleted by the migration of the people; and some of them have had their membership

reduced by death, and by a wholesome exercise of discipline. The multitude, who are homeless, and dependent upon their daily labor, are compelled, every year, to leave their Church communion, and settle where they can find work. About the 1st of January, more than half the members of some of the churches, especially those on the Sea Islands, changed their location. This will account for the fact that, while there have been additions made to all the churches, many of them have a smaller communion than last year. Also, for the fact that, while the total of additions during the year is 1,174, the permanent gain over the total communion of last year is only 1,031. One hundred and forty-three communicants have disappeared during the year. The wonder is that there should be an actual permanent gain in any of the churches, in the present unsettled condition of the people.

II. Schools.

Stations occupied by schools, since May 1, 1868, . .		57
Viz: Temporary schools, taught by L. U. students,	16	
Merged in city schools of Baltimore, . . .	1	
Abandoned by dissolution of Ch. of Manson, . .	1	
Schools in operation May 1, 1869, . . .	39	
Pupils in schools, May 1, 1869, . . .	3,208	

The Church buildings are, with few exceptions, used for school purposes, and are built with that intention. Some congregations have built school-houses in addition, and some communities have secured the school-house alone, with the hope of ultimately having a church. School-houses so reported, 9.

In this statement of schools, there are three included, which are intended to be of a higher grade than that of the Parochial order, viz:

1. Biddle Institute, at Charlotte, N. C., which had enrolled forty-three students during the last session, and now has 40 in attendance.

2. Quindaro High School, in Quindaro, Kansas, which is under the joint care of the Synod of Kansas and the Committee

on Freedmen. This school had 145 pupils enrolled at the close of the year.

3. WALLINGFORD ACADEMY, which has been established during the last year, in the city of Charleston, through the generous contributions of Mrs. E. G. WALLINGFORD, of Pittsburgh, by which a site for the academy buildings was secured, free of all encumbrance. It is intended that this academy shall stand as a memorial of the departed husband of its generous patron. This school, under the Principalship of Rev. J. H. BATES, has had an average attendance of 308 pupils during the last term, and now has a property valued at $13,000.

Such are the statistical results which the work of the past year exhibits. While these results give a general and accurate view of the work, which has been, through grace, accomplished among the freedmen during the past year, they fall far short of indicating the perplexity of the Committee, with their heavy responsibility; or the self-denial, and heroic labor of the missionaries. There are remote as well as immediate results, which follow the faithful preaching of the Gospel. The "bread cast upon the waters" is "gathered after many days." A large amount of Gospel knowledge has been imparted to the ignorant, and debased, whose leavening power does not yet appear. The Divine light has been enkindled in many a dark place, from which no report of conversions "from darkness to light" have reached the missionary. "One soweth and another reapeth," is the general law under which all missions are planted.

Recognizing the revealed fact that the kingdom of God "cometh not with observation," both the Committee and the missionaries have labored to plant the Church, with its blessings of education and spiritual life, looking only for such results as God's promise and providence give reasonable grounds to expect. The work is for the Church; the results of that work are with the Lord. Yet it may be profitable, both for exciting that humble gratitude which is becoming in those whom the Lord calls to preach his Gospel to the poor, and for girding the Church with new strength to go forward with these missions among the freedmen, to compare the apparent and tangible results of the last year's work, with those of the previous years.

Five years ago, the Assembly began the direct work of missions among the freedmen. During the year ending May 1st, 1865, under the direction of the two Committees of the Assembly, eleven thousand dollars were collected, and about seven thousand expended, chiefly in sustaining temporary schools, in contraband camps, and in furnishing food and clothing to the destitute people.

In May, 1865, the Assembly established its Committee on Freedmen, in the city of Pittsburgh, and gave the whole conduct of the work into their hands. They began, without experience or precedents. The difficulties under which the work has been conducted, and the success which has attended their efforts, will appear by the following results, viz:

Contributions in	1866,	$21,100 03	Expenditures,	$24,316	55
"	1867,	27,787 03	"	34,611	65
"	1868,	28,354 83	"	63,959	62
"	1869,	30,836 93	"	72,809	24

Total of contributions made directly to the Committee, by churches and individuals, in four years, .	108,078 02
Total of expenditures made by the Committee during four years, ...	195,697 06
Excess of expenditures above the amount given by churches and individuals to the Committee, .	87,619 04

This balance has been met by the amounts received from the Government, and the Freedmen, and the Boards of Domestic Missions and Church Extension.

The small proportion of the churches which have, so far, sustained the work of the Committee, and the slow advance the cause has made in the interest of the Presbyterian body, is indicated by the following:

In 1866,	528	Churches, in	100	Presbyteries,	gave collections.
" 1867,	626	"	107	"	" "
" 1868,	719	"	110	"	" "
" 1869,	795	"	112	"	" "

The progress of the work, during the four years, is indicated by the following:

The Committee had—

Missionaries in commission in			1866,		77
"	"		1867,		104
"	"		1868,		165
"	"		1869,		179
Stations occupied with schools in			1866,	24. Pupils,	2,324
"	"	"	1867,	37. "	2,046
"	"	"	1868,	45. "	2,869
"	"	"	1869,	58. "	3,208

Churches organized in		1866,	6.	Total communicants,	526
"	"	1867,	33.	" "	2,456
"	"	1868,	23.	" "	4,603
"	"	1869,	11.	" "	5,634

Whole number of churches under care of Committee, in May, 1869, is 71. Of all the churches, so far, organized among the freedmen, only three have been dissolved.

Houses of worship built or purchased,				1866,	0
"	"	"	"	1867,	9
"	"	"	"	1868,	22
"	"	"	"	1869,	16
"	"	begun,			9
The whole number of buildings for School and Church purposes, which are under the care of the Committee, May 1, 1869,					78
Viz: Churches completed,					42
"	begun,				9
School-houses,					9
Buildings for Quindaro High School, with 200 acres of land,					3
Wallingford Academy, one completed and one begun,					2
Biddle Memorial Institute, with 8 acres of land, three buildings completed, and two begun,					5
Manses, or teachers' houses, completed,					7
"	"	"	begun,		1

The estimated present value of these buildings, with the grounds connected with them, is $66,680.00, which is more than double their original cost.

The lots on which these buildings stand, are held, in most cases, by trustees appointed by the people or congregations, under the control of Presbyteries, connected with the General Assembly. The property belonging to Biddle Institute is vested in a Board of Trustees, who are appointed by the Committee on Freedmen. (If the Assembly should dissolve the Committee, provision should be made for the control of this institution.) This Board of Trustees are allowed to nominate, while the Committee elect all Professors.

The grounds upon which Wallingford Academy stands, are deeded to a Board of Trustees, one-half of whom are appointed by the Committee on Freedmen, and the other half by the Wallingford Church, under the supervision of Atlantic Presbytery.

Great advantages result from allowing the churches, among the freedmen, to own the houses for worship, which have been erected for them, as it gives both permanence and self-respect to the congregation. The people, with houses of their own, gather, with their families, about the sanctuary, which is rendered all the more sacred, from the sense of manhood, and the home-feeling which the ownership of it gives them. And the sacredness with which the trust has been kept, as well as the wisdom of giving these buildings into the hands of the people for whose benefit they were erected, are fully vindicated by the fact that, out of the more than $66,000 invested in property for the benefit of the freedmen, NOT A DOLLAR HAS BEEN LOST, NO BUILDING HAS BEEN CHEAPENED BY NEGLECT, AND NOT A SINGLE EFFORT HAS BEEN MADE TO ALIENATE THE TITLE FROM PRESBYTERIAN OWNERSHIP.

With this statement of the results which God has been pleased to give to the efforts to plant the Church among the freedmen, the Committee would respectfully, and earnestly call attention to the present DEMANDS OF THE WORK, AND THE METHODS EMPLOYED TO MEET THEM.

I. Demands.

1. The first and most urgent demand which the Missions among the freedmen now make, is, for a large and speedy increase of Ministerial Missionaries. The work of the last year has been attended with many difficulties, and conducted at great disadvantage, from the failure of the Church to furnish the funds necessary to its proper enlargement. New churches might have been gathered, with high hopes of permanence and successful growth, in all parts of the field, if the Committee had been allowed to increase the numbers of ministers in commission, as the case demands.

At the beginning of the year, it was found that most of the missionaries had extended their labors, and organized a greater number of churches than could be properly cared for; and it was deemed unwise to yield to the urgency of the people, to organize congregations, where it was impossible to furnish them, at least, occasional preaching. Most promising points and communities, begging for the privileges of God's house, had to be passed by.

This inability to increase the ministerial force, accounts for the fact that a less number of churches were organized this year than last. With seventy-one churches, situated in seven States, to be supplied with religious instruction, and many of them without a single member able to read the Bible, to edification, in the public assembly, and only twenty-four ordained ministers to care for them, it could not be wise to gather more congregations, to be left to themselves. The force was not sufficient to care properly for the churches established, and nothing has been more painful to the Committee, than the consciousness that, while the Godly men, laboring in this field, were burdened with charges too great for their strength, they were unable to lighten their toils, or to divide their fields.

Double the number of ministers now in commission, are necessary to the proper care of the churches already established. Yet, with the inadequate provision made for the spiritual wants of these feeble flocks, the churches, with few exceptions, have prospered. Christians are growing in intelligence, and becoming more consistent in walk.

This demand for an increase of ministers, IS IMMEDIATE, AND NOT TO BE DISREGARDED, IF THE CHURCH WOULD NOT LOSE THE BENEFIT OF THE WORK ALREADY DONE. The ministerial force ought to be doubled at once. One minister can profitably take charge of three, or even four congregations, if the churches are so situated as to admit of ready access; provided he has a catechist and teacher in each, as helpers. This increase is demanded, not only in order to an efficient care of the congregations already gathered, but specially by the necessity of their surrounding fields. In order to the highest success, the particular church should not be left to stand alone, nor be surrounded by other communions, with which it can have no sympathy. If so left, it is liable to become disheartened, or be led away by an ignorant fanaticism, which finds no need for an educated ministry; or to inweave with their forms of worship the superstitions which ignorance fosters, and a perverted conscience accepts.

By such an increase of ministers, not only would the churches now organized, be established; but with no greater labor to each minister than is now given, more than double the organizations could be secured, in the course of a year. These missions emphasize the Saviour's command, and clothe it with all the tenderness of sanctified human affection for the perishing, "PRAY YE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH MORE LABORERS INTO HIS HARVEST."

2. The second demand of these Missions, and not less urgent, is for a large increase of well qualified CHRISTIAN TEACHERS. In order to a successful and permanent work of evangelization among the freedmen, the Christian teacher is as necessary as the minister. In the absence of any school system, by which this ignorant people, and their children, may be taught to read the Bible, the Church must have its Parochial School, and Missionary Teacher. A greater number of teachers *could* be provided by the Committee, because their support is less. A greater number *must* be provided, because, while one minister can preach the Gospel in four, or even in eight congregations, all of the teacher's time is required in one; and in some congregations, two or four teachers are demanded. It will be readily seen that fifty-four teachers cannot

supply seventy congregations with day-schools for children, night-schools for laborers, and Sunday-schools for all classes.

In this work of Missions, as in that among the heathen, the School is not only the handmaid of the Church, but the forerunner. The successful establishment of the day and Sabbath-school prepare the way for the Church organization; especially if the Bible and Catechism are made the text-books, and the teacher be the servant of Christ. To organize the Church without the School, is to leave the people to the fruitless effort to grow in grace, without the ability to increase in knowledge.

The Church cannot do her whole duty to a people, without giving them the ability to "search the Scriptures," as Jesus commanded; and the rapid growth of these churches, both in knowledge and numbers, where the faithful teacher has worked with the minister, gives the clearest assurance that the permanent success of our mission among the freedmen, depends upon the energy and efficiency with which the Christian schools are maintained. Congregations may be gathered almost anywhere; and, with a few months' preaching, a Church can be organized, with members giving clear evidences of spiritual life; but without a laborious, persevering work of education, the whole promise of the Church will pass away, as "the morning cloud and as the early dew."

The spectacle presented to the Church of God, by these millions of souls, is not simply that of a people "perishing for lack of knowledge;" but of a people perishing, while they beg for the ability to acquire knowledge. The freed people cannot be elevated, or in any high sense, Christianized, until the Church is planted in the household, and mothers are prepared to teach their children the law of God.

The visitation of these Missions, by the Secretary, during the last winter, forced upon him the conviction that no laborers in the field are producing such marked and permanent results, in the life and character of the people, as the pious, self-sacrificing female teachers. Their influence is felt in every household within their reach, softening the asperities of rough natures, elevating grovelling souls, patiently leading blunted intellects, and benumbed hearts, in the search for true wisdom; and awakening, even in the outcasts, the longings for the better life. The difference between the churches which have, for the last two years, enjoyed the

labors of the faithful female teacher, whose motive is the love of Christ, and those without the teacher, brings its lesson, which neither the missionaries nor the Church ought to disregard.

3. The third demand now made by the Missions among the freedmen, is for PASTORS OF THEIR OWN RACE. The freedmen are an afflicted people; and they need the kind instructions and tender sympathies of spiritual guides who are able to appreciate their sorrows, and burdens. The necessities of the people, in this respect, are so marked and absorbing, that many churches would reject a well educated pastor, of their own race, for one half furnished, who has worn with them the yoke of bondage, and knows its galling humiliation. More than twenty congregations would now gladly settle a *Freedman* as their Pastor, and sacrifice many a comfort for his support.

The demand for pastors, who are able to appreciate their condition, and sympathize with them in their peculiar trials, as well as instruct them, is one *which increases with their intelligence and culture.* This Committee enters into no discussion touching the righteousness, or unrighteousness, of the peculiarities, and prejudices, which separate the races. The race feeling is to be looked upon as a profound fact, in all our efforts to plant the Church of God. It must be reckoned as a grand factor, in all schemes for evangelization. How far the grace of Christ may lift a sinner above, or carry him beyond, those lines, with which God has been pleased to define the boundaries of the races, and nations, we know not. We do know that such lines exist, more sharp and imperishable than the Babel of human tongues, and that they are wholly consistent with the unity declared by Him who has "made of one blood all the nations of the earth." An extended observation teaches us that the prejudices, feelings, and attachments of race, are more active and permanent with the African, than with most other races. A philanthropic theory may eliminate distinctions deemed conventional, but practical contact reveals the fact, that God has placed a stamp of individuality on his soul, as deep as upon his body. White missionaries may perform missionary labor successfully among them, but further than that it is difficult to go. The

boundary of his work is not fixed by the *white minister, but by the colored congregation.*

This demand for pastors of their own race, is emphasized by their condition, and by the present relations of this race, to the people among whom they live. They are still in service, though free. The great body of Church members are in the households of the white people, and it is neither proper nor safe, in the present state of affairs, for the white missionary to enter these households, as a pastor looking after his flock. There are rights of society, and conventionalities of life, which Christian culture teaches the Gospel minister to respect; if he would maintain the dignity of his office, protect his ministerial character, and avoid bringing the Gospel into reproach. Not only is it true, that a native ministry is the best for a people, but there is a stage of progress in the missions of the Church, when it becomes a necessity. This is peculiarly the case with those among the freedmen.

This demand of the work has been met thus far, by associating with each white minister, a colored catechist, who really performs the works of a pastor, under the guidance and instructions of the missionary. The wisdom of using the leaders of the people, in this work, under an intelligent supervision, is manifested in various ways. The catechists are generally ruling elders; and they are thus educated to "take heed to the flock over which the Holy Ghost has made them overseers," and prepared to "rule well" in the house of God. Some of these men, who began as catechists, are now clothed with ministerial authority, and settled in charge of growing congregations. But there is a limit to the work of a catechist. They are generally men in middle life, and it is impossible to educate them thoroughly; especially while they are required to spend the greater part of their time in the work of the Pastorate. The churches soon grow out of the influence of such leaders. The children, advancing rapidly, under the instructions of the school, cannot be interested or edified by one whose only qualification is devoted piety. Many of the churches are now calling for educated colored pastors, while they treat their catechist with respect, or even reverence. This demand, so far from being a discouragement, is accepted as one of the clearest evidences of success, in the work. It was a result foreseen, and which the Committee sought to provide for from the beginning.

4. A fourth demand which is made by these Missions, is A MORE DIRECT AND EFFICIENT PRESBYTERIAL CONTROL. The effort is not simply to gather Christians into church organizations, and add converts, as God shall give success to the Gospel preaching, but to prepare a people for the Lord's work; and to neutralize the thousand evil forces of ignorance and enthusiasm which are rife among the people. A true Presbyterianism is the remedy for church irregularities. It has a power to reduce, most effectually, to order, the religious elements which now characterize this people. But it is evident that practical Church order, and Presbyterian usages, are not to be inculcated by mere theoretical teaching. The churches must feel the power, and enjoy the fostering care of Presbytery. They must be brought into vital unity with the whole Church, through the active supervision of the superior courts.

There are now three Presbyteries, under which are gathered the great body of our churches, viz: Catawba, Atlantic and Knox. But the territory covered by these Presbyteries is so great, that they, in too great a degree, fail to vitalize Presbyterianism among the people. Each of them could now, with great advantage to the churches, be divided, if the ministerial force could be increased, as the work demands. Neither the ministers nor elders are able to meet the necessary expense of attending the meetings of the Presbytery, without such division. The Synod of Atlantic failed to organize, in accordance with the order of the last Assembly, in October, because of the distance the members were from the place of meeting.

There are also a number of churches now established, without any Presbyterial relations whatever, and at present such relation is practically impossible.

II. PLANS AND METHODS.

The plans adopted, and the methods pursued by the Committee, in the conduct of the work have, throughout the year, been in accordance with these known demands of the Missions.

1. They have sought to place intelligent and efficient ministers at such centres as would enable them to control the greatest number

of forces, operating among the people, and to associate with each such a number of catechists, as might be necessary to keep up regular Sabbath services, and perform the necessary pastoral work. In extending the work, efforts have been made to organize churches in such localities, as that the division of the Presbyteries in existence might be hastened; in the hope that by reducing the territory of each the efficiency of Presbyterial control could be increased.

2. Constant and laborious efforts have been made, to prepare qualified teachers and ministers of the colored race; and GOD has been pleased to crown these efforts with a most cheering promise of success. The Presbyterian Church has vindicated her character, as the friend of the African race, by the generosity with which this effort to educate a ministry for them, of their own people, has been sustained. But the work is only bravely begun. Foundations have been laid, broad and deep, but much of toil and sacrifice are necessary, before the edifice is completed.

Lincoln University, under the control of the Presbytery of New Castle, now stands as a monument of the faith of its founders, in the prophetic assurance, "Ethiopia shall stretch forth her hands unto GOD." It now has four chairs endowed, with $20,000 each, with grounds and buildings valued at $70,000. Within the last year, two additional Professorships were established, and a partial endowment of one of them secured, and temporary support of the other provided. The College buildings now accommodate 100 students, and an additional building is in course of erection, to be finished this year, which will accommodate 80 more. There have been 102 students in attendance during the year, gathered from sixteen States. Fifteen of these complete the regular course the present college year. The institution enjoyed a special visitation of the Spirit during the last session; and all of its fifteen graduates, with one exception, go forth as Christian men. About one-half the students, now in attendance, are candidates for the ministry, and their progress in study shows a steady and cheering growth, which ought to encourage the Church to a more generous support of this work of education.

Biddle Institute, established by the Committee two years ago, at Charlotte, N. C., has, during the past year, made decided progress; although the teaching has been interrupted by the mul-

tiplicity of duties devolving upon the Professors. The collection of funds, the superintendence of the building, and the care of a number of churches, divided the attention of these brethren throughout the year. The work which they have done, and the sacrifices they have made, entitle them to the gratitude of the Church. The main building of the institution has been completed, and funds secured, and contracts let, for the erection of Professors' houses, which will be completed during the summer. The Faculty, in their Annual Report, say: "We can assure the Committee that, when the additional buildings are erected, the Presbyterian Church will possess a Seminary of learning, erected at but small cost to the Church, furnishing every necessary accommodation for professors and students, for twenty years to come. During the last session, forty-three students have been under instruction; the greater number of whom are candidates for the ministry. Their deportment has been excellent. The intense desire for an education, and devotion to prescribed studies, have cheered our hearts. We have never seen such a number of young men so unwearied in their efforts to acquire knowledge. Their progress has been entirely satisfactory; specially would we express our gratification, that those looking to the ministry have manifested so much of the spirit of their LORD. A deep love for souls, and desire for an education, that they may successfully preach the Gospel, promise well for their future usefulness. To continue the education of those now here, and provide for men of promise, expecting to enter next session, a large increase of the Sustentation Fund will be necessary. By next November, we ought to be prepared to receive 100 students. The proportion of self-supporting students has been greater this year than last; and we are satisfied that, with returning prosperity, many will be found eager to avail themselves of the advantages furnished by the institution."

Nothing can be more important in meeting the immediate demands of these Missions, than the full endowment and equipment of this institution; situated, as it is, in the very centre of the field.

The Committee have also earnestly considered the question of establishing, at some point in the same general locality, a Seminary for females, for the education of teachers. But the way does not yet seem fully prepared, chiefly from the fact that the necessary funds cannot be gathered. This will be found vital to the success

of the work, and will press itself upon the consideration of the Church at an early day.

8. It has been the aim of the Committee, from the beginning, not only to establish the Church among the freedmen, but to develop and direct the power of the people to sustain all the institutions of Christianity for themselves. The providence of GOD decided the question of the organization of separate churches for the colored people. Mixed congregations could not be gathered. The organization of Churches necessarily involved that of Presbyteries, and the ownership of property for religious uses. Thus, the people have been led to feel an independence and self-respect; and the foundation is laid for that sense of responsibility before the world, which may be used to urge them to the support of their own religious institutions. With this work of sustentation in view, the Committee have commissioned each missionary at a specified salary, fixing the amount according to the cost of living in the locality, and have required each one to report monthly all amounts contributed by the people. These amounts are deducted from the promised salary, and due credit given to the church or school. Thus, more than $8,000 are reported during the last year, as the result of this method of conducting the work. When the great poverty of the people is considered, the promise of speedy self-support of the churches established, ought to give great encouragement to the friends of Missions among them.

The last General Assembly authorized the Committee to consider the propriety of sending a delegation to the Presbyterian Churches of Great Britain to explain to them our methods, and invite their co-operation as far as they may be interested in this mission field. During the summer the Committee learned that the Free Church of Scotland had ordered a collection, for the Missions among the Freedmen of America, and had appointed a Committee to take charge of the fund. Rev. J. H. NIXON, a member of the Committee on Freedmen, who was spending the summer in Scotland, was requested to call upon the convener of that Committee, and explain to him the work in which our Church is engaged. As the result of that interview, and a subsequent correspondence with the Secretary, the collection was divided, and £250 sterling were forwarded to the Committee, with the

expression of the most hearty good will of the brethren of that Church, to our Church, in this good work.

The last Assembly also requested the Secretary of the Committee on Freedmen to confer with the Secretary of the Committee on Home Missions of the New School Church, and with the Secretary of the Sustentation Fund of the Southern Presbyterian Church, and ascertain whether these bodies could not co-operate in the great work, so that it could be carried on more harmoniously and efficiently by Presbyterians.

The Secretary, at as early a day as his duties permitted, attempted, in good faith, to carry out this expressed wish of the Church.

A letter was addressed to the Secretary of Home Missions of the New School, and acknowledged with Christian courtesy. This correspondence was followed by an invitation to meet their Committee, and confer with them upon the whole subject, at as early a day as that Committee could be got together. At the request of the Secretary, Rev. S. J. WILSON, D. D., was appointed to accompany him to this conference. These brethren were received with cordiality, and invited to a seat with the Committee.

The conference was held on the 25th of September, in the rooms of the Committee on Home Missions, in New York; and the whole subject of the work among the freedmen was freely discussed, and full information of our methods, and success in planting the Church given. The reasons for proposing co-operation were presented: 1st. On the ground of economy and a more efficient work; especially as the success of our work had been so great as to require speedily, a double force in the field occupied, while their work was yet to be inaugurated; they having but one Church in the whole field covered by our Synod of Atlantic. 2d. On account of the evident disaster threatened to the work, if by the separate Missions of the Churches, the division of Old and New School should be perpetuated among the freedmen. 3d. Upon the prospective reunion of the Church which a unity of work might hasten. While these reasons were presented with candor, and listened to with patience, they met with no response save a general admission of their force. Modes of co-operation, modified by the present condition and advancement of the separate Missions of the two Churches, were suggested and discussed, in the belief that if that agreement and confidence existed, which warrant the hope

of speedy reunion of the two bodies, some one of them might be pursued until the meeting of the Assemblies, where the whole case might be considered and determined. These plans were left with the Committee on Home Missions, for their consideration and action, and thus the conference ended.

About a week afterward, a reply came from the acting Secretary, declining any special co-operation with our body in the work among the freedmen for two stated reasons: 1st. Because their Committee felt that they were restricted, by the action of their Assembly, "to a denominational work, to an appropriate agency of their own, in distinction from a co-operative agency." 2d. Because they could in no case consider the propositions made in the conference as offering co-operation on equal terms. They expressed a desire, however, to pursue their works "without rivalry or jealousy, or collision of any kind, confining themselves to the fields already occupied in part by their branch of the Church;" with the expectation, as stated by the Secretary, "that by the reunion of our noble Church (now, it is to be hoped in the near future) we shall be able to combine our energies, in pushing forward the work of evangelizing the children of Africa in America."

The Secretary, also, addressed a letter to the Secretary of Sustentation of the Southern Presbyterian Church, inviting attention to the resolution of the Assembly, and respectfully asking for suggestions as to any possible mode of co-operation between the Southern Presbyterian Church and our own, in this work. This communication was received with courtesy, and answer returned that the Committee of that Church did not feel authorized to act in the case, and that they would refer the letter, with the whole subject, to their next General Assembly.

The Secretary of Sustentation, however, kindly expressed a willingness to give his unofficial views of the whole subject, and shortly afterwards, followed his note with a statement of these views at length, and with great candor. The Secretary of the Committee on Freedmen returned a reply to this communication; and the correspondence was published by the Secretary of the Southern Church, in order, as he states, "that the people of our respective Churches may have the matter fully before their minds and be ready to act." This correspondence is placed in the appendix to this report, that the Assembly may judge how far, and

with what degree of faithfulness, the attempt was made to carry out the desire expressed in the resolution of the last Assembly.

The Committee are compelled to report an entire failure thus far to secure an active co-operation, with either of these bodies. It is to be hoped, however, that a better understanding of each other has been reached; and that through the cultivation of that mutual respect and Christian regard, which our holy religion inculcates, and the past history of our Churches warrants, the day may be hastened when the work of these Churches shall be one, as their Lord and faith are one. In view of the vast demands of the field, and the evident tokens of unity in the Presbyterian family in this country, the hope is still cherished that a united effort may yet be made to gather the outcasts, and lift up this long tried and suffering people.

Thus the Assembly's Committee on Freedmen have sought to fulfill their trust. Beginning, without experience, a work of vast proportions, beset with manifold difficulties, and inveterate prejudices, they have been called to meet a multitude of perplexing and delicate questions; questions, for whose solution, the past furnishes little precedent, and the present no real help. For four years they have stood beside an empty treasury, pleading the necessities of 4,000,000 of perishing souls. Impressed with the vastness and importance of the work, they have labored earnestly and perseveringly. No missionary, who has entered the field, has been delayed until his support could be provided. No funds placed at their disposal have been allowed to remain unappropriated. At no time, in the history of the work, has the treasury contained more than enough to sustain the missionaries for a longer time than two months. The whole work has been conducted with faith, in the Lord, and His people, and with the desire to deal generously with the laborers. Yet, while not more than one-fourth of our churches have done anything to help on the work, no missionary has failed to receive his promised support.

These brethren, laboring for the salvation of the poor, and degraded, have suffered many things, gladly, in the name of Christ. But they have received an ample reward, in seeing the exiles returning, and the lowly rejoicing in the liberty of Christ. They have vindicated the Presbyterian Church from the reproach, that it is not fitted to preach the Gospel to the poor, and the ignorant; by presenting to the world seventy organized churches, composed of the poorest and most ignorant people of the land, with their three Presbyteries, uniting in the devotions and counsels of the high Court of the Church. They have demonstrated the flexibility of the Presbyterian system, in its adaptation to the great work of Missions; which, while it maintains its inflexible demand for an educated ministry, can set apart its ruling elders, as overseers, requiring them both to watch and to feed the flock.

Foundations have been laid for seminaries of learning, in which the sons and daughters of Africa,—whose souls, by Divine grace, may be enkindled with longings for "the day dawn," upon their long-benighted fatherland,—may be prepared to lift up the standard of Christ, and bear the Gospel light to their blinded brethren.

Houses, for the worship of the living GOD, have been erected, where the Holy Spirit may "take of the things of Jesus," and show them to wondering souls, and within whose walls many a child shall be born unto GOD. Houses, which are rendered all the more sacred for the baptism with the tears, of the afflicted and oppressed, with which they have been consecrated. Seeds have been planted, which, under "the early and the latter rain," and the loving protection of the Almighty arm, may yet, as the handful of corn in the tops of the mountain, "shake like Lebanon."

THE WORK HAS INDEED BEEN BEGUN—SUCCESSFULLY—HOPEFULLY—AUSPICIOUSLY; YET IT IS ONLY BEGUN.

Submitted to the General Assembly, at New York, by order of the Assembly's Committee on Freedmen, April 29, 1869.

E. E. SWIFT, CHAIRMAN.

S. C. LOGAN, SECRETARY.

Appendix.

Correspondence between the Rev. S. C. LOGAN, Secretary of the Assembly's Committee on Freedmen, Pittsburgh, Pa., and the Rev. Dr. J. LEIGHTON WILSON, Secretary of Sustentation, Columbia, S. C.

This correspondence was held in view of the following Resolution, unanimously adopted by the General Assembly, at Albany, N. Y., 1868:

8. *Resolved*, That the Secretary of the Committee on Freedmen be requested to confer with the Secretary of the Freedmen's Committee of the New School Presbyterian Church, and with the Secretary of the Sustentation Fund of the Southern Presbyterian Church, and ascertain whether these bodies cannot co-operate in the great work, so that it can be carried on more harmoniously and efficiently by Presbyterians.

Pittsburgh, Pa., *August* 25, 1868.

Rev. J. L. Wilson, D. D.,
Sec. S. F. S. P. Ch.

Rev. and Dear Sir:—I enclose by mail to you to-day copies of the Second and Third Annual Reports of the General Assembly's Committee on Freedmen, and would respectfully ask your attention to the resolution of the last Assembly, as you find it on page 28th of the 3d report, and numbered 8th. This resolution was unanimously passed by the Assembly, thereby declaring the general and hearty desire to co-operate with your Church in the

work of planting the gospel institutions among the freedmen. A pressure of duties alone has prevented an earlier attention to this resolution on my part, as it received my hearty support at the time it was adopted. By an examination of the two reports enclosed to you, you will be able to gather a correct idea of the general plan upon which the Assembly's Committee are endeavoring to prosecute the work. No doubt you will find many mistakes in that plan, and possibly insuperable objections to it. It is the outgrowth of a limited experience in a field of peculiar difficulties. Our whole work has been an experiment, and has been continued in its main features chiefly because of the apparent substantial success which has attended it. We have tried to look upon the Africans in this country as we would on the same race in the land of their fathers —as capable of true elevation only by the power of true religion. Like all other sinners, they can have hope only through "the saving grace of our Lord Jesus Christ." We desire to conduct the work of missions among them as we would among any other people, without regard to any ultimate destiny or relations, social or political, which the Lord may have in store for them. Our aim is to give them the Church of Christ, with all its institutions and blessings. The peculiar prejudices, which are natural and in many cases just, which have gathered about this people, have constantly perplexed and greatly hindered the work; while the passions engendered by civil war, which subsequent events have tended rather to increase than allay, between brethren of the same ecclesiastical household, have come in to aggravate these prejudices, and so make it more difficult to secure now an active and hearty co-operation. But surely we ought to make the attempt in the spirit of Christ. Has not the time come, dear brother, when we ought to hear the voice which says "to the North, give up, and to the South, keep not back?"

Will you be kind enough to give me your views on this whole matter, and *suggest any plan which may occur to your mind* by which our Church can co-operate with yours in this great field? I can assure you that whatever may be the difference of judgment between us, your suggestions and propositions will always be treated with brotherly candor and respect.

There are two things which seem clear to my mind in regard to all successful work among the freedmen. 1st. They must be placed in separate church organizations, whatever ultimate ecclesiastical

relations they may sustain to the Church at large. I have not room to give the reasons which lead to this conclusion. 2d. It is both unreasonable and destructive of a true evangelization among them to try to perpetuate the distinctions between New and Old School, or the prejudices that unhappily exist between the Northern and Southern Presbyterian Churches. *There ought to be but one African Presbyterian Church.* Can we not labor together to secure this end? I shall be happy to receive your views at as early a day as your multiplied duties will permit.

With an esteem of long standing, allow me to write myself your brother,

S. C. LOGAN,

Sec. C. F.

MAYESVILLE, S. C., *December* 3, 1868.

REV. S. C. LOGAN,

Secretary of the Committee on Freedmen:

REVEREND AND DEAR SIR:—I wrote to you on the 8th October, acknowledging your favor of the 25th August, and promising to reply to it on my return from a tour I was about to take to the Southwest. I regret the delay; but under the circumstances of the case, it was unavoidable.

The Committee of Sustentation, to whom I referred your letter on the 1st instant, after a careful consideration of the matter, came to the conclusion that, as the proposition contained in your letter proceeded, in the first instance, from your General Assembly, as it contemplates a plan of co-operation between the two Churches for promoting the moral and spiritual welfare of the freedmen, and as it relates also to the ecclesiastical status that is to be maintained by the Churches that may be formed by their joint labors, they do not feel at liberty to enter into any definite arrangements without first referring the matter to our General Assembly. I have therefore been requested to bring your letter to the notice of our next General Assembly, which I will take great pleasure in doing, and will communicate their decision as soon as it is made. In the meantime, if you have any definite plan of co-operation to propose, I

will be glad to know it, and will bring that also to the attention of the Assembly.

Whilst this is the only disposition we can make of the matter as a Committee, I am under no restraint about communicating my personal and unofficial views on the whole subject, and propose to do so in the course of a week or ten days, if my multifarious duties do not prevent.

Yours truly and sincerely,

J. LEIGHTON WILSON,

Secretary of Sustentation.

MAYESVILLE, S. C., *December* 10, 1868.

REV. S. C. LOGAN,

Secretary of Committee on Freedmen:

REVEREND AND DEAR SIR:—In my letter of the 3d December, I promised to give you my views in full on the subject matter of your letter of the 26th August, as soon as I could command time to do so.

I am obliged to you for the copies of your Second and Third Annual Reports, which you had the goodness to send me. They have been read with care and interest. My attention had previously been called to the resolution passed by your General Assembly last spring, contemplating a plan of co-operation between your Church and ours for promoting the moral and spiritual improvements of the freedmen of the South. I hailed it at the time as an omen of good. It seemed to indicate a partial restoration of the confidence which Nothern Christians formerly felt in the piety and uprightness of their Southern brethren, especially in connection with their persevering and self-denying labors to promote the spiritual welfare of the blacks while yet in a condition of servitude. You would be surprised, perhaps, upon a careful examination of the matter, to notice how frequently and how emphatically the General Assembly of what was the united Church commended these self-denying labors. In my judgment, it is greatly to be lamented that this feeling of confidence had not been predominant at the close of the war. Had this been the case, it would not only have prevented

many serious mistakes and much ill-feeling, but it would have placed the great work of improving the condition of this people upon a much more solid foundation than it occupies at present, or than can be acquired for it for a long time to come. You will give me credit for candor, I am sure, when I affirm that there has been no suspension or abatement of the interest felt by the great mass of Southern Christians in the moral and spiritual improvement of the colored people. If in former times they were actuated in doing what they did by a sense of duty, they are influenced now by considerations of interest and safety as well as of duty. This Southern country can scarcely be habitable very long for either whites or blacks, unless the latter can be brought under the influence of industrious habits, sound morals, and enlightened piety. Previous to the war, as you well know, not only did a large number of our most popular preachers devote their whole time to the religious instruction of the negroes, but there were scarcely any of our ministers that did not devote as much of their attention to the colored portion of their congregations as to the whites. The results of these labors were the ingathering of something like fourteen thousand souls into the fold of Christ. These labors were continued without material interruption not only until the breaking out of the war, but through its whole course, and indeed up to that period when the Southern country was deluged with Northern agents of every hue and stripe, the great mass of whom seemed to regard themselves as heaven-commissioned to fill the minds of the negroes with hatred and animosity toward their former owners. It is utterly untrue to say there was any marked bitterness between the whites and blacks of the South, either before or subsequent to the war, save what was called into existence by the class of persons just referred to. Furthermore, I doubt very much whether any considerable number of our colored church members would have been drawn away from us, if it had not been either from the expectation of certain secular benefits that they supposed you would confer on them, or from a foolish ambition on the part of many of them to exercise functions in the Church of Christ for which they are utterly unfit. At the same time, there is a manifest and growing disposition among these people generally to return to the whites of the South as their best friends and wisest counsellors; and I have no doubt this would be the case with the great body of those who have left our Church connections,

if God should be pleased to restore peace and prosperity to our prostrate and afflicted country.

In relation to what has been accomplished through the agency of your Committee, in promoting the cause of education among the freedmen, I am not prepared to speak with confidence, not having had the opportunity for extended observation. It is presumed, however, that much good has been effected; and in this we all feel a sincere pleasure. These people need intellectual as well as spiritual training. We are without the means of doing much for the promotion of their education, except through the instrumentality of Sabbath-schools, of which we have a large number, that we consider to be in a very flourishing condition. We cannot even educate our own children as we would like to do. Should prosperity ever revisit our Southern land, our people, I feel assured, will be behind no other in extending the advantages of education to the colored people.

In relation to the organization of churches and gathering converts into them, I apprehend that you will find, upon close examination, that much of the good claimed to have been effected is more in appearance than in reality. You will find, for example, that the five thousand who have been added to your newly formed churches are only so many abstracted from ours. The number of new converts will at least form but a small and unimportant element in the body of any of your churches. Whether any real advantage will accrue to the Church at large, or to this particular people, from this change in their ecclesiastical relations, is to my mind more than doubtful. Let us single out but one particular case for the purpose of illustration. I take the one denominated in your report as the Good-will Church. I am not only personally and particularly acquainted with the circumstances attending the organization of this church, but also with the condition and history of the Salem or Brick Church, from which the membership of the Good-will Church has been almost entirely drawn. I was present at the meeting of the session of the Brick Church, at the time when application was made by more than a hundred of its colored members for their dismission to form the Good-will Church. I have since learned that about one hundred and fifty of its members have been received to the Good-will Church, constituting at least, I suppose, nine-tenths of its present membership. Now, what advantages have resulted to this people by this change in their ecclesiastical relations?

The Brick Church, previous to this period, had not only been noted for the numbers of its colored members, but for the untiring efforts that had been made by the pastor and people to promote their spiritual welfare. The gallery, from time immemorial, had been appropriated to their exclusive use, and was in all important respects quite as comfortable as the lower part of the building. They not only joined in the general worship of the congregation, but a special sermon had been preached to them by the successive pastors of the church almost every Sabbath for a period of more than forty years. A large number of them had been taught to read, and were in the habit of using their hymn books in public worship—a privilege that they all might have enjoyed, if they had been so disposed. Their children were as regularly and carefully instructed in a Sabbath-school provided for them as were the children of the white congregation. No complaints were made at the time of their separation that they had not ample and comfortable accommodations in the house in which they were accustomed to worship; that the Church building was not centrally and conveniently located; that they had been overlooked or neglected in the ministrations of the word and ordinances; nor that the preaching to which they were accustomed to listen was not adapted to their understanding; *but simply because they wished to have a place of worship to themselves.* Accordingly, a new Church edifice was erected in about a mile of the other, and, as I suppose, at considerable expense to your Committee. An additional minister must be provided and maintained at the expense of your Church, and I have no doubt for an indefinite period. But what has been gained by this change in their Church relationship? It is much easier to tell what has been lost. They have lost the care and kind sympathy of that white congregation who had always been so considerate of their spiritual welfare, and who, I know, would have been glad to have done anything in their power to promote their future well-being. They have turned their backs upon a faithful minister of the gospel, who had not only spent the greater part of his ministerial life in labors among the blacks, but who had a remarkable facility for adapting his instructions to their comprehension. They have placed themselves under the guidance of one who, whatever other excellence of character he may possess, knows but little of African character, and is still less qualified to adapt himself to their understanding. The consequence is, that

the little light which these people formerly possessed has been obscured rather than brightened by listening to instructions that were beyond their intellectual reach; and I can assure you that there are not wanting painful evidences, on the part of many of these people, of a speedy relapse into ignorance and superstition, if not into downright heathenism.

But have these people improved in their moral character in consequence of their separation from us? Common honesty constrains me to say that they have sadly deteriorated. Formerly they were noted all over the country for their upright deportment, for their industrious habits, for the neatness and cleanliness of their personal apparel, especially on the Sabbath day; for their honest and upright dealings, for regularity in attendance upon public worship, for the comparative sacredness of the marital relation; theft was of rare occurrence; and, taken altogether, I do not know that you could have found any where in this broad land a more quiet, peaceable, and orderly community. But what is the state of the case now? The scales are completely reversed. The air of frankness and honesty which once lighted up their countenances has, as it seems to me, been sadly marred; their attendance upon the sanctuary, as I learn from reliable authority, is constantly becoming more irregular; the marital relation is frequently violated; and theft has become so common—I had almost said universal—that few persons in the neighborhood now attempt to raise poultry or live stock of any kind. Within a few days past, a large number of these people have been arrested and put on trial for cotton stealing, one or more of whom, as I have been informed, were prominent members of the Good-will Church. Now, do not understand me as ascribing all this demoralization to the simple change in their ecclesiastical relationship. Other causes have contributed their share to bring about this sad state of things. The sudden ushering of the people into all the rights and immunities of freedom, without the necessary preparation for maintaining that condition; the evil counsels and reckless advice of unprincipled white men; the disappointment consequent upon their extravagant expectations of the kind of benefits that freedom was to bring along with it; the pinching want resulting from their idleness and improvidence, have all contributed to bring about this sad state of demoralization. But, at the same time, I confidently believe that if these people had remained with their former friends

and spiritual guides—those who alone were able and disposed to give them wise counsels—they would not only have been saved from all this sad deterioration, but would, at this present moment, have been in the enjoyment of richer spiritual privileges than they can reasonably expect to find any where else.

There is another view of this matter that ought not to be overlooked: it is, whether you will be able to retain these people under your influence for any considerable length of time. Vacillation and instability are well known characteristics of the race. They have undoubtedly left our Church to join yours, from the simple expectation that you can confer greater outward favors on them than we can. This is the only argument used in the case. They expect you, for example, to build their churches and schoolhouses, with little or no cost or trouble to themselves; not only to educate their children, but feed and clothe them at the same time; to employ any number of themselves as teachers and preachers, with little or no regard to their qualifications for these high and responsible functions; and they will expect you to continue these favors indefinitely. The moment they come to the conclusion that you are not going to provide for them, in all these various ways, they will pass as quietly and noiselessly out of your hands as they have from ours; and the crowning misfortune will be, that they may, and probably will, get out of the reach of both you and ourselves. If this is no chimerical apprehension, then your agents have assumed a very grave responsibility in promoting these divisive measures in the Church of the Lord Jesus Christ.

In relation to your views about the establishment of an African Church, entirely disconnected either from the Northern or Southern Presbyterian Church, there is some diversity of opinion among ourselves. When the Knox Presbytery assumed this position, and issued its proclamation accordingly, many of our people regarded the experiment with interest. It was thought that a problem of great interest to the African race in this country might be wrought out by the experiment. But the purpose had scarcely been proclaimed, when it was abandoned, by the Presbytery itself seeking admission into your General Assembly.

My own impression is, that these people are not yet prepared to stand alone. Separate them from the whites, and give them a Church to themselves, and the great danger will be that they will not only lose sight of the great and fundamental principles of evan-

gelical religion; but they will, in a comparatively short period, land in outright heathenism. This is no unfounded apprehension. There are already unmistakable evidences of this tendency among those of the blacks who have detached themselves from their former Church connections; and no one can tell where they will land, unless more powerful restraints are imposed upon them than exist at present. But even if there were no just cause for this apprehension, where is the use or propriety of building up a wall of separation between those whom the Saviour evidently intended to belong to the same spiritual household? If the colored people would only submit to such prudential regulations, as their peculiar circumstances evidently demand, (and, if left to themselves, they would never object to such regulations,) there would be no difficulty whatever about their worshiping with the whites. At the same time, they would derive great advantage from the kind care that would be exercised over them in this important relationship. Indeed, it is the very thing that they need above all others, at the present time; and any attempt to separate them, looks like a direct resistance to a clear and manifest providence.

You have asked my views, as I understand your letter, as to the best mode by which your Church and people can co-operate in the great work of enlightening and improving the condition of the freedmen. I would not have thought of obtruding those views on your attention, if they had not been so kindly asked. You will, of course, expect me to use great candor in expressing those views, even if they should not be entirely coincident with your own. Those views may be summed up in a single remark, viz: *that I regard the Southern Church as the chief agency appointed by Providence for the accomplishment of this great object, and that the Northern Church and people can co-operate in no way more effectually than through the medium of that Church.* The course pursued by your own Board of Foreign Missions, for promoting the cause of evangelical religion in Papal Europe, is precisely the course, as it seems to me, which you should adopt to promote evangelical religion among the freedmen of the South. That Board rightly judged that the best agents that could be employed in their work were the native Christians of the country; and hence they never sent agents of American birth to labor there, but furnished the means to employ those that were on the ground, and to whom the language of the country was vernacular. Differences not less

marked exist between Northern men, who have none but a theoretical knowledge of the African character, and Southern men, who have been familiar with the race all their lives. You have the means, but not the agents, suited to the work. We have the men, but not the means. Your people have but little practical acquaintance with the African race; our people have not only been familiar with them all their lives, but they have been greatly blessed by bringing multitudes of them to the knowledge of the Saviour.

In your Second Annual Report you intimate that many of your most effective ministers are deterred from engaging in the work, from fear of losing their standing with the Northern Churches. We labor under no such disadvantages. No minister here is afraid of losing caste by laboring for the blacks. On the other hand, he is more esteemed for it. But I will not enlarge. It is my confident belief that you yourselves, perhaps in a very short time, will come to the same conclusion; and the sooner there is an entire coincidence of views between us in relation to this great matter, the better for the interests of religion and the welfare of the negro race.

Yours, in kind and Christian bonds,

J. LEIGHTON WILSON,

Sec'y of Sustentation.

PITTSBURGH, *December* 16, 1868.

REV. J. LEIGHTON WILSON, D. D.

Columbia, S. C.

REVEREND AND DEAR BROTHER: Your communication of December—, with the accompanying note of December 3d, came duly to hand. I thank you for this full expression of your views in regard to the work among the freedmen, and the candid manner in which you express your views as to the possible mode of co-operation of our Church with yours in the work of their evangelization.

I have not time to reply just now as I desire and intend, owing to multiplied duties. I am compelled to spend the greater part of my time on the road. At this time, however, I desire to correct

an error into which you have doubtless been led by the unfortunate blindness of my expression in the official letter which I sent to you. You infer that I think there ought to be "an African Presbyterian Church unconnected either with the Northern or Southern white Churches." I had no intention of expressing that idea. If you look at my letter again, you will see by the connection that I mean that it would be wrong to perpetuate among the freedmen the distinctions existing between the Old and New School, or the prejudices unhappily existing between the Northern and Southern Churches. Your mistake, I see, is natural from the sentence: "*There ought to be but one African Presbyterian Church.*" The fault is mine. I mean simply that there certainly ought not to be *more* than one. If you present that letter to your Assembly, please let this correction go with it. I agree with you, that it is not desirable to have these colored Presbyterian Churches separated from the whites; and I believe it to be our duty to do all we can legitimately to prevent it. I do believe, however, that the peculiar forces at work will produce that separation ultimately; else, as you intimate, the colored Presbyterians will slip away from both your Church and ours, when the whole work of sustaining the gospel ordinances falls upon them. My hope is that such a result may be postponed until they have been taught a pure Presbyterianism, as well as a pure gospel, and so be sufficiently advanced to take care of their own Church. I have little patience with that spirit which draws lines in the Church of God between sinners of different races or conditions in life, and which says to the poor man, "sit thou there," not because he is poor, but for a far less Christian reason—because he is *black*. I believe we ought to retain these poor people with us in the Church, if it is possible. But, as I said before, I fear there will be an African Presbyterian Church, as there is an African Methodist Church already.

I have not time to write further, now, but will gladly reply without controversy to your interesting letter.

I am your brother,

S. C. LOGAN,

Sec. C. F.

PITTSBURGH, PA., *Feb.* 3*d*, 1869.

REV. J. LEIGHTON WILSON, D. D.,
Secretary of Sustentation, Mayesville, S. C.

DEAR BROTHER:

Your official reply to my communication of August 25th, 1868, was duly received, bearing date December 3d. In this you inform the Committee on Freedmen, that for reasons stated, your Committee had referred their communication, and, as I understand you, the whole subject of co-operation in the work of Missions among the freedmen, to your next General Assembly. This reference seems to be wise, and we can have no objection to it. The delay may give a surer foundation for future work.

In reply to my request to favor us with any views or plans of work entertained by your Committee, by which the desired co-operation might be secured, you gave the promise of your personal views at length. Your letter of December 10th, with its accompanying note, was duly received, as my note to you dated December 16th, informed you. From that date until the present, absence from home, and pressure of duties, have prevented an earlier attention to your letter. I have just received the *Christian Observer* of the 27th ult., in which I find this *unfinished correspondence* already printed, also a pamphlet edition of the same from South Carolina. I am sorry you felt called upon to publish, before receiving the reply which your note requested, and your letter demanded, if the correspondence was to be made public. I cannot believe that you had any other intention than to serve the cause of truth and righteousness. Yet I cannot see how you could suppose my note to be a reply to your letter, when I distinctly stated that it was not, or that I could consent to the publication without that reply. I am willing, however, to trust your sense of justice to give this paper the same kind and degree of publicity, as that of the letter which calls it forth.

I read your letter with great interest, not only because it was written by one supposed to have rare opportunities for the examination of the present condition of the freed people, and one whom the Presbyterian Church has honored for his missionary spirit; but also from the fact that nineteen years ago, your eloquent appeals in behalf of the African race led me to an interest in the efforts of the Church for their evangelization, which has never

flagged. Taking it as a friendly expression of your personal views, notwithstanding your official signature, I will, at your request, reply with pleasure, and equal candor, giving facts and opinions, for which I alone am responsible.

It would be difficult, if not tedious, my dear sir, to notice all the points made in your paper, and indicate how far I can agree, or in what disagree with you. I will, therefore, only attempt a general reply.

I cordially respond to your regret, that the confidence of former years should have been interrupted; but I cannot see how it could have been avoided, nor can I believe that the Northern Church is to be held alone responsible, or in chief measure. It was the issue of forces which neither the Northern nor Southern Church could control. The Presbyterian Church has never obliterated her testimony to the faithfulness of Southern Christians, in their efforts for the salvation of the colored people, while held in slavery, while the Reports of the Committee on Freedmen, which have been commended by the Assembly, as well as the addresses of the Secretary in every part of the Church, which have been kindly received, testify that there has been no disposition, since the war, to underrate their efforts or success in this field.

We cannot agree as to the righteousness of the causes which produced the state of feeling which has existed between your Church and ours, and I think it would not be wise to attempt it. Let us rather cover the past with a mantle of charity, and address ourselves, in a Christian spirit, to the task of restoring confidence and brotherly regard.

I think it would be equally hopeless to attempt to agree as to the causes which have led to the alienation of the colored people from their old friends. You charge this alienation to "*Northern agents, of every hue and stripe,*" in general, and in the Presbyterian Church, to the work of Missionaries of the Committee. Admitting all you say as to the efforts of enthusiasts, and of evil disposed persons from the North, it does not give, to my mind, an adequate cause for the alienation now known to exist. All the Northerners who went South at the close of the war, were not bad people, surely; and I cannot see how, even if they were, and had all labored to this end, they could have so generally succeeded in sundering ties, which, upon your view, were the outgrowth of centuries of kind offices, and continued, as you say, even after the

war. I know that that class of people who *conscientiously* undertake bad things, work with great energy, and have quite a power in the world. But that to these alone is due the alienation of the fourteen thousand colored members from your churches, and of the four millions from your households, in spite of the strength of attachment which you honestly think existed, I cannot believe. May it not be that the grand idea of *Liberty*— which, like the idea of the living God, when it once enters the mind, however crude or ill defined it may be, cannot be eradicated—has led the poor, ignorant people out of your church galleries, into separate assemblies, to assert their manhood and their supposed rights in the house of God. There is a large number of facts known to me, which, to my mind, are most easily accounted for upon this supposition. How far these members may have been led away from your churches, by the "*expectation* of *certain secular benefits*" from the Northern Church, or from desire for office in the Church, I do not know. I do know, however, that so far as the Committee on Freedmen are concerned, they are not responsible for any offers of such inducements. Moreover, the sacrifices these people have made to build their own churches, and maintain schools for their children, in their wretched poverty, rather indicate the existence among them of that *old Presbyterian spirit which characterized their former owners*, which will not permit them to be bought or sold.

I am happy to hear that signs multiply, that they will return to their old friends ultimately; but I am persuaded that the breach cannot be generally healed, unless they are allowed such privileges in the Church as are inseparably associated with the idea of Presbyterianism, or at least the near possibility of them.

Again, you do not seem to distinguish, with sufficient clearness, between the people gathered from your Church into our organizations, and that vastly greater body that has left you for membership in bodies with which the Presbyterian Church has little sympathy. You seem to assume that the 5000 we have succeeded in gathering, "*are only so many abstracted*" from your communion; and then you leave the 9,000 that you ought to have, to be accounted for. I do not suppose you intend to convey the impression that the Missionaries of our Church are to be held responsible for the departure of *all* your colored members; but would it not help to create good feeling, to leave that matter a

little more distinct? I will endeavor kindly to give you a little light on this point.

I do not see why you should conclude "*that much of the good claimed to have been effected, is more in appearance than reality;*" or that the 5,000 who have been added to our "*newly formed churches, are only so many abstracted from yours.*" Nor can I understand on what principle you assert the proportion of new converts GOD has given to our missionaries. It is not well to deal in suppositions in a case where the facts can be had. The reports of the missionaries, which are given monthly, in figures, and recorded in the office of the Committee, show that not one-half of these 5,000 were ever in your Church, and that a large proportion in many of the churches were received by baptism. We now have prosperous churches, as fully Presbyterian as such people can be, in communities where no Presbyterian freedmen were found.

An examination of the map of your Presbyteries, with the location of our churches, would show you how slight a foundation your supposition rests upon. Take an example or two. Orange Presbytery should have had 345 colored members when we entered the field. We have now eight churches on the ground covered by that Presbytery, with a membership of 239. Only four of these churches are so situated as that they could have led away members from yours. If these four took all the colored members belonging to you, within reach of them, we are only indebted to you for 54, giving us a clear gain of 185, and leaving 291 in that Presbytery, who still ought to be found in your communion.

In Fayettsville Presbytery we have six churches, with 219 members; only two of them are so situated as to draw members from yours, and could have taken only 67, had they taken all within their reach. This would leave you 607, who did not come to our communion, and give us a gain of 142.

In Concord Presbytery, the great body of colored members that remained in your communion until the time of our work, no doubt went into these organizations. I do not know how many of our churches are so located as to draw members from yours. I do know that many of them had left the region before our churches were organized, and there are many of your churches that ought still to have their colored members, for we have no church near them. But, on the supposition that they had *all* remained on the ground, and our organization had *taken them all*, we should have

from you 1,269, whereas, we have on the ground covered by that Presbytery 1,799 communicants; an absolute gain of 530 who did not belong to you. This includes all the Presbyteries of North Carolina that we have touched. May there not be something more than the "*appearance*" of good, even upon as "*close examination*" as this?

If space permitted details, I could give you the history of individual churches, which, although located in the neighborhood of churches belonging to your body, yet found no colored members remaining to go into them, or so few, that they form no appreciable element in them. We have also a class of churches made up of members wholly abandoned by yours when we found them. Take the case of the Islands of South Carolina, and Liberty county, Georgia, the field of the noble work of Dr. Jones. The colored people of Edisto, John, James, and Wadmalaw Islands begged us for missionaries at a time when white Presbyterians had abandoned them. We could hear of no church that maintained the ordinances. When the missionaries began work there, they gathered the people in the old churches that were abandoned by their white brethren. These houses were used almost a year before the owners claimed them, and then were given up without a word. In Charleston itself, the missionary found old Zion Church, the very monument of the care of Southern Presbyterians for this race, in the hands of Methodists, who could only be displaced by military order. Liberty county, Georgia, stands to-day with all the precious seed sown by that man of God, whose memory is our heritage as well as yours, with only old JOSEPH WILLIAMS to withstand the flood-gates of Methodism and Independency, and give gospel teaching to its hundreds of Presbyterians.

In these places we found the colored communicants of your churches not only as sheep without a shepherd, but exposed to wolves of all latitudes, "of every hue and stripe." There are multitudes more in the same condition that we have not reached, and many who have gone beyond our reach. Are these "only so many abstracted from your Church?" And is it only the "appearance" of good, to gather these people into congregations where they may have even inadequate teaching? Is it "*a very grave responsibility*" for a godly man to take, even on a supposition which is possibly "*chimerical*," that they will "*quietly and noiselessly*" pass out of his hands, according to your idea of negro

characteristics? My dear sir, you are greatly mistaken, if you suppose our Church has done nothing more than gather up the results of your labors.

It would be far better for our work if it were so, and our churches were made up entirely of people educated in your body. By our unwillingness to seem to interfere with the work of your Church, and because of the spirit which was manifested by the great body of your people, we delayed and hesitated until a large mass of Presbyterian freedmen had gone beyond either your power or ours. And thus the work of the fathers, by the unfaithfulness of the children, has been lost, in a large measure, to the Presbyterian Church. I suppose the fault to lie at the door of the Northern Church as well as the Southern. Presbyterians, North and South, allowed Congregationalists, Episcopalians, Methodists, Baptists of all creeds, and even Unitarians and Catholics, to take possession of the great missionary fields, for whose present readiness for the harvest your fathers and mine labored and prayed with a devotion that ought to make us blush for our negligence.

I presume you are as familiar with the other churches of Harmony Presbytery, as you are with Salem, or the Brick church. What has become of the 1,880 colored communicants of that Presbytery? The 150 gathered by our missionary in the Good-will organization, is but a small part of them. Yet that Presbytery published, some time since, that even the preaching places for the negroes had been abandoned, and their colored members had sought homes in other communions. I have had communication with some hundreds of these communicants, who are in irregular assemblages of African Methodists, and have refused to return to any branch of the Presbyterian body.

Allow me to say further, the example you take as representing the whole work of the missionaries of the Committee on Freedmen, to-wit, the Good-will church, is not even the best one that was within your reach. There is one called Ebenezer, a name given to it by an elder of Harmony Presbytery, which stands only about ten miles from the Brick church, that is a much fairer representative of the character of our work. It is larger than Good-will, and has not yet exhibited the signs of speedy decay you seem to have discovered among the old members of the Brick church. Let me give you some facts touching the history of this organization, because its existence led to that of Good-will.

Shortly after the Committee began their work, they received a letter from an elder of Sumter church, stating that he had overtured his Presbytery to undertake a work of education and evangelization among the black people; or, if they were not able to do so, to invite the Northern Church to send missionary teachers, to be under the direction of Presbytery. This overture excited such feeling, and was treated with such disrespect, as to lead a friend of its author to withdraw it. This elder, therefore, felt free to invite the Committee on Freedmen to place a school on his own plantation, and he requested a teacher, with a proposal to build a school-house, which might be used by Harmony Presbytery as a preaching place for freedmen. The Teacher was sent to his house, and placed under his superintendence. With the cordial consent of the Committee, the station was offered to this elder's pastor, and he did preach once or twice for the people, some of whom belonged to his church. For more than a year this teacher worked on in patience, under imputations and reproaches which ought to excite one's Christian indignation. In the winter of 1867, I visited that school, and, upon invitation of the elder, preached for his congregation, and had between two and three hundred hearers. Twenty-eight of these belonged to the Presbyterian Church, by actual count; three of them to the Brick church; about one hundred to branches of the Methodist Church. They all united in a request to be organized into a Presbyterian congregation, and to have a Pastor sent to care for them. They were put off, in the hope that a better feeling might exist, and the Southern Church be led to look after them. After a full conference with the elder, and a correspondence extending through four subsequent months, at his request, with proposal to furnish ground for a church and parsonage, a missionary was sent to organize this people. A colored minister, educated at Princeton, was the man chosen for this work, because it was supposed he would excite less prejudice. The second Sabbath after his arrival he organized a church of one hundred and sixty-six members. Were these "abstracted" from your Church? It is located ten miles from the Sumter church, and about the same distance from Salem. It was placed where it was, in the hope it would not take any who had church privileges. With preaching not oftener than once a month, on an average, it has gone steadily forward, increasing in numbers and graces, under the fatherly care of the elder to whose

faithfulness it owes its existence, and the Christian teaching of the two ladies who live in their parsonage, troubling no one. *Here* was a fair opportunity for your Church to have indicated a willingness to allow us to co-operate, and demonstrate her claim to be the "*agency appointed by Providence in the great work of enlightening and improving the condition of the freedmen.*"

As I have said, Good-will church, which is only a translation of Salem—that its lowly members may still retain some hold to their old associations—is not the best example you might have found. But there are some things in the history of that organization, which, had you known them, might have led you to feel differently about it. There are some things that missionaries refrain from doing, which ought to modify public opinion as to what they do. At the time of my visit referred to, while at Ebenezer, a request came from leaders of that communion for an organization; and it was urged upon the ground, that the colored members were leaving all the Presbyterian churches for the Methodist. That if we did not give them a school and church, that body would soon do so. They presented some stubborn facts to enforce this plea. They did love their old friend and pastor, and the evidence of their devotion was most grateful to me, as I urged them to stay with him. Do you not think it would have helped you to a more just, if not a more charitable view of their conduct, if you had remembered that this faithful pastor had left them for another field of labor, before they applied for their letters of dismission? *It was he who left them; not they who "turned their backs," on him.* Possibly, it was in view of that event, they begged us to care for them. You will give me credit for candor, I am sure, when I say that if this good minister had remained in the Brick church, I should not have consented to any movement toward weakening the tie that bound them to him. This esteemed brother has shown his desire for the blessing of the colored people, by giving Christian encouragement to our missionaries, however he may have differed from us as to the principles upon which the work has been conducted, and his noble character suffered nothing by the letter he sent to express his regrets that pressure of duties alone prevented his acceding to their wish to preach the dedicatory sermon, when they opened their church.

There is another point that needs some explanation. There were 382 colored members in the communion of the Brick church,

and only 150 went into the organization of the Good-will. What became of the 232, who should have still remained under "*the care and kind sympathy of that white congregation*?" Would it not modify, somewhat, the "*very grave responsibility*" of our missionary, had you told us how many of these remain in the Church, and how many have sought homes in communions with which you and I have little sympathy?

You give a sad picture of the spiritual condition of the colored Presbyterians about Salem. The signs of their departure from the rectitude of Christian life, for which they were once "*noted all over the country*," and of their "*speedy relapse into ignorance and superstition, if not into down-right heathenism*," seems to multiply. I am not prepared to question any *facts* you may be able to give on that subject. I have pleaded with the Northern Church to enter upon this work with sacrifice and self-denial, upon the ground that the peculiar condition of the freedmen, and the forces that must determine their future, are such that nothing but God's truth and His Spirit can save large masses of them from the fatal error of "holding the truth in unrighteousness," and engrafting upon their Presbyterian faith the hideous immoralities which a perverted conscience will always allow.

But, sir, I stand amazed as I look over this field, to find that they have gone no further than they have. I do not believe another race exists, that under similar provocation, and with the amount of intelligence this people have, would have done half as well. For eight years they have lived untramelled, where horrid war has cheapened human life, and violent emancipation has left them penniless and homeless, at the mercy of those who have felt wronged by their very freedom. Is it not a wonder they have not added butchery to theft, and rapine to adultery? God be praised that they have not.

Is it logic, or is it prejudice, my dear sir, which, in your mind connects the thieving and adultery of these old members of your communion, either directly or remotely, with the labors of the missionary, of whose manifold excellencies you are not ignorant? I see your newspapers, in publishing your letter, call attention to this declaration, as "*effects of Northern teaching.*" As I read your glowing picture of their peaceful and godly life while in your communion—where not one of them, by law, owned his own wife

or children—and their speedy lapse, as soon as they had gone into a separate organization, under the teaching of a Presbyterian minister, I recalled the remark of a celebrated French divine a few years ago, when on a visit to this country. Possibly you have heard it. In a company he was asked how a certain minister, in France, was succeeding in a mission he had undertaken. He replied, with a shrug of the shoulder, "pretty well; but the fact is, I think that brother *was not too much converted.*"

Isn't it possible these brethren were "not too much converted" while they were in the Brick church?

If your view of the most effectual mode of co-operation with your Church, to-wit: that adopted by the Foreign Board toward Christian organizations in Papal Europe, is the view of your whole Church, and if there is no other mode that will satisfy your communion, I fear the hope of co-operation will have to be postponed. I think it will establish the conviction that the time has not yet come. You certainly can not expect our Church to abandon the feeble congregations gathered, or call home the noble men and women who have gone into this field with singular sacrifice and self-denial, and whom God is blessing with cheering success. Unless your Church can consent to the organization of separate churches for the freedmen, or else allow them all the rights in the Church that they would give to any other people, with the same degree of intelligence, I do not think any missionary force would be able to lead them back to your communion, and our appropriation of means would fail to reach the desired end, and could only be used by you in establishing churches into which the freedmen would not go. I fear the ideas of the colored people, regarding "*prudential regulations*," are such now that they can not be controlled by either North or South.

You will pardon me, dear sir, for doubting your conclusion that the "*Southern Church is the chief agency appointed by Providence*" for the elevation and salvation of the freedmen. Once they did have the care of this people, and the whole Church freely allowed them the field, and cheerfully sustained their exclusive ministry for it. But that time has passed, and circumstances have changed; this people have changed also. The fact that your Church is destitute of the *means* necessary to their education, it seems to me, ought to be considered, when we undertake to interpret Providential appointments. When, as you say, you have not

the ability to educate your own children as you desire, you surely do not feel that you are required by the divine ordination to teach the Africans. I have believed that the Northern Church is called upon by the same holy Providence, to enter the field by your side, because ability to do what your Christian hearts would prompt, and the glory of Christ requires, has been taken away from you.

Allow me, also, to say kindly, I think you magnify the unfitness of Northern ministers, as well as the fitness of Southern-born men to labor for Christ among this people. You say, we "*have the means, but not the agents suited for the work,*" while you "*have the men, but not the means.*" Why, sir, we have men who, by the grace of God, can preach the gospel successfully in China or Japan. We have women who, by the same grace, are able to thread the mazes of Hindoo caste, and kindle the gospel light on Hindoo hearths. Are American Africans harder to reach, or possessed of more subtle and profound characteristics than all other races of sinners? You forget that a large body of your most efficient ministers to-day are Northern men; men whose whole education was Northern. As successful men as you had in this work in slavery times, were men from the North.

I would not, for a moment, underrate the efficiency of Southern men, but only maintain my own faith that we have still in the North, men and women of as varied gifts, and of as earnest piety as those who have gone from us to you in times past, and whom you now delight to honor as your brightest lights. Neither would I underrate the advantage of an intimate knowledge which your people have gained from long study of the characteristics of this race. But there are few advantages in this world of imperfection which have not a corresponding disadvantage. While you have been studying them, they have been as busily engaged in studying you; and long latent prejudices—now aroused to activity—may offset your better knowledge, with even greater power than our ignorance can place in the way of our successful work. Northern men have been as successful in Africa, as you well know, as any who have been brought up among the African race. To be a successful minister any where, is a gift of God. The preaching of Christ, and him crucified, as your Church and ours have always preached Him, will, I am persuaded, be owned of God to the planting of the Church and the salvation of souls in any latitude.

Your idea that "*differences, not less marked, exist between*

Northern men, who have but a theoretical knowledge of the African character, and Southern men, who have been familiar with the race all their lives," than those between Americans and the people of a different language in Papal Europe, strikes me as peculiar. I once heard a Mormon preacher assert that the Mormon Bible is the "stick of Ephraim" that was hidden by the prophet, and found by Smith. I could not deny it, yet it seemed strange. I can only say, if it be true that such differences do exist, I hope, ere long, through the power of divine grace, and the grand unity of a country for which we have sacrificed so much, that these differences will be eliminated.

Are you sure that *no "disabilities"* follow Southern men who enter this field of labor among the freedmen? Among the first missionaries we employed were four men in your church, and while they were yet connected with you, these men lost caste; their families were put out of society, and they were published every where as unworthy. I have before me now, a letter from a man I have never seen, who has been an elder for forty years in one of your churches. He asserts that both himself and a brother elder have suffered, because they felt it to be their duty to teach the negroes, and build for them a house of worship. He writes for the privilege of supporting a young colored man in one of our schools, in the hope that God may call him to the ministry. I fear, my brother, that the prejudices of unsanctified humanity in the South are as many, and as unreasonable, as can be found in the North.

Allow me, in conclusion, to write you a word or two from the depth of my heart. As, for four years, I have labored in this great field, with the one desire to see the Lord's work go on, and the sorrows of the land healed, nothing has so saddened my soul as the manifest determination to misunderstand the motives, and put contempt upon the work which our noble old Church is trying to do. The Church of whose history I have heard you speak with Christian manliness, and which for many years showed its readiness to trust you with its honor, has, in good faith, for five years, tried to help your people in a work too great for you in your affliction. Too great for you, if you had double the means we have; too great, if every man and woman of your Church were working to-day with their might. We have always tried to do the best we could. Doubtless we have made many mistakes. We have come far short of satisfying ourselves. Our missionaries needed the counsels, encour-

agements, and prayers of your communion. They would have received your approaches with the kindness of Christian hearts. They have heralded home, with thanksgiving to God, every kindness they have received. They have stood bewildered among the ignorant people for whom they were called to lay the foundations of Christian society, in the name and for the sake of the Lord you serve. The only remedy they have known for these people, who are allied to you by so many ties, is the grand old faith you preach, and the institutions of the Church that has blessed us both. And yet, from the beginning, we have scarcely heard a whisper of encouragement. From the beginning, you have cheapened the work of our missionaries; you have magnified their blunders; have held them responsible for results which were as much beyond their control as yours; your editors have flooded our Assemblies with papers, whose only object could be to destroy the faith of the Church in her own children, and in the work they were trying to do. These things have made our hearts heavy, and sorely perplexed us, but they have not turned us away from you, nor embittered our feelings. We will still love the Lord's dear people, and wait for him to turn their hearts toward us. We will still pray for the hastening of the day when the watchmen of your Zion and ours "shall see eye to eye," and "lift up the voice together" in shouting the harvest home.

While there are many things plainly spoken in this letter, there is not one spoken unkindly, and I trust it will be received in the same spirit that prompted its writing.

Your brother and fellow-servant,

S. C. LOGAN.

The Action of the General Assembly.

NEW YORK, JUNE 1, 1869.

THE GENERAL ASSEMBLY resumed the consideration of the Report of the Committee on Freedmen, having heard the Secretary regarding that work. After consideration the following action was taken.

The Committee of this Assembly, to whom was intrusted the duty of examining the Records and Reports of the Committee on Freedmen during the last year, submit the following:

The Records of the Committee and Executive Committee have been examined, and we recommend their approval.

After reading the Report, your Committee are satisfied that the work intrusted to the Committee on Freedmen has been urged forward with most commendable energy and success.

We think there is scarcely any department of the Church's benevolent work of higher importance than this, nor is there any that promises a larger recompense of reward.

These helpless children of Africa have, in the mysterious Providence of God, been brought to our doors, and they now stretch out their hands to God and his people, with imploring cries for the bread of Eternal Life, and it is a matter of deep humiliation that our Church, so richly endowed of God, has given so little of her benevolent regard to this object; but something has been done, and we trust it is only as the handful of corn on the top of the mountain, that shall one day shake like Lebanon.

Since these people must have their own churches and schools, and since they must have teachers and ministers of their own race, the educational department of our work demands special attention, and we would most earnestly call the attention of our people, who have it in their power, to give us the means of carrying on these institutions of learning, with vigor. The example of

Mrs. WALLINGFORD, of Pittsburgh, in making so large a contribution for the founding of Wallingford Academy, in Charleston, S. C., is worthy of imitation.

Of the 2,737 churches in our connection, only 795 have made contributions to this cause during the year; nearly 2,000 have done nothing.

In the commencement and prosecution of this Christian work among the freedmen, there have been great trials to faith and patience, but the Head of the Church has evidently smiled upon it, and we feel called upon to speak unto the people—to all the Church—to come up to the help of the Lord in it, and that the past success be gratefully accepted as the fruit of God's blessing upon our work, and as an incentive to increased earnestness and faithfulness in the task which we have taken upon us to fulfill.

Your Committee, therefore, would respectfully submit to the Assembly the following resolutions for their adoption:

1st. *Resolved*, That the conduct of the Committee be approved, and that the thanks of this Assembly be returned to them for their fidelity in the discharge of their trust, and that the Report be published, and circulated among the churches; and that in view of the difficulty of securing a quorum at the meetings of the Committee, five members shall constitute a quorum to do business.

2d. That we repeat the Resolution of the last Assembly, viz:

"In view of the responsibilities of the Presbyterian Church to this race, and of their immediate necessities, as well as the success which has attended our efforts in their behalf, this GENERAL ASSEMBLY DECLARES ITS PURPOSE TO CONTINUE AS A PERMANENT WORK the effort to plant the Church, with its educational and gospel privileges, among the African race in this country, and earnestly calls upon the ministers and churches to support the Assembly's Committee in the effort to fulfill the purpose thus distinctly and solemnly announced."

3d. That in view of the facts that 2,000 of our churches have made no contributions to this cause during the past year, and that at least $70,000 are necessary for the proper maintenance of the work for the year to come, all our Ministers and Church Sessions be enjoined to bring this cause before their people, thus giving them an opportunity to contribute to its support.

4th. *Whereas*, It appears from the Minutes of the Committee, that Rev. S. C. LOGAN, Corresponding Secretary, has tendered his resignation to take effect after the rising of this Assembly, therefore,

Resolved, That the Assembly learns with regret the purpose of Brother LOGAN to withdraw from this work, and hereby expresses its confidence in the ability and fidelity with which he has discharged the duties of his office, and which have contributed so largely to give our Church her present advanced and influential position among that down-trodden people.

MISSIONS AND

The following Table exhibits the Missions, with

CATAWBA

MINISTERS.	CATECHISTS.	CHURCHES.	Com. received during year.	Total Com'cts.	S. SCHOOLS.	Pupils in S. S.
S. S. Murkland,..	J. E. Stevenson,..	Freedom,.....	3	52	Freedom,.....	75
	E. Adams,.....	Pittsburg,.....	2	45	Pittsburg,.....	40
	S. P. Goodman,..	Catawba River,	9	26	Catawba Riv.	35
		Mt. Tabor,.....	32	70	Mt. Tabor,....	45
A. S. Billingsley,	.....	Statesville,.....	8	96	Statesville,....	100
		Logan,.....		34	Logan,.....	50
		Cameron,.....	26	80	Cameron,.....	60
		New Centre,.....	7	41	New Centre,...	50
W. L. Miller,....	M. Ijams,.....	Lloyd's,.....	18	65	Lloyd's,.....	35
	J. Blake,.....	Murkland's Chl	15	41	Murkland's C	50
	P. White,.....	Ben Salem,.....	25	69	Ben Salem,...	35
	J. Peeples,.....	St. Pauls,.....	20	58	St. Pauls,.....	50
	F. Montgomery,.	New Hope,.....	28	94	New Hope,...	37
		Hamilton,.....	26	71	Hamilton,.....	40
S. C. Alexander,.	C. M'Curdy,.....	Charlotte,.....	22	114	Charlotte,.....	100
	Eli Walker,.....	M'Clintock,.....	76	154	M'Clintock,...	100
	J. W. Alexander,	Woodland,.....	24	54	Woodland,....	64
	I. Stevenson,.....	Mt. Olives,.....	25	59	Mt. Olives,....	61
	A. B. Laurence,..	Miranda,.....	12	49	Miranda,.....	45
Luke Dorland,...	.....	Concord,.....	17	94	Concord,.....	268
		Poplar Tent,...	15	98	Poplar Tent,..	150
		Bethpage,.....	11	63	Bethpage,.....	50
		Rocky River,...	28	127	Rocky River,	150
Jas. A. Chresfield	Thos. Brown,.....	Lexington,.....	15	78	Lexington,....	150
		Mebansville,...	12	44		
		Alamance,.....	20	20		
Jos. S. Thompson, *Lic.*	.....	Greensboro,.....	17	40	Greensboro,...	140
N. H. Downing,..	.....	Salisbury,.....	26	26	Salisbury,.....	80
		Gold Hill,.....	1	31	Gold Hill,....	50
		Oakland,.....	4	82	Oakland,.....	60

MISSIONARIES.

the Missionaries in commission, May 1st, 1869.

PRESBYTERY.

TEACHERS.	DAY SCHOOLS.	Pupils in Day Schools.	Cash raised by Church and School.	VALUE OF PROPERTY.
Mrs. S. S. Murkland,..	Freedom, Beth.	40	$130 00	Ch. $300. Ch. completed.
Alfred Bell, Ass't,.....	"		30 00	" 400. Ch. & Manse "
				" 300. " completed.
D. Houston,.....	Mt. Tabor,.....	28	20 00	" 125. " "
Mrs. A. S. Billingsley,	Statesville,.....	36	3 10	Ch. $600. Ch. & Manse com.
			50 00	" 210. " completed.
			100 00	" 300. " "
			40 00	" 300. " "
				Ch. $400. Completed.
Jos. Blake,.....	Murkland's,....	30		" 350. "
P. Hudson,.....	Ben Salem,.....	25		" 350. "
Miss B. Carter,.....	St. Pauls,.....	39		" 325. "
Daniel G. Culp,.....	New Hope,.....	24		" 350. "
				Building the Church.
Mrs. S. C. Alexander / Miss M. M. Miller,..	Charlotte, " }	150	415 25	Ch. $900. Completed.
			86 65	" 450. "
			46 00	" 130. "
			45 80	" 250. "
			87 00	" 400. Being built.
Mrs. Luke Dorland, / Wm. Dorland,.....	Concord " }	154	150 42	Ch. $1,300. Completed.
B. Irons,.....	Poplar Tent,....	65	127 81	" 200. "
Chas. Dorland,.....	Bethpage,.....	43	21 05	" 400. "
Mrs. J. A. Chresfield,	Lexington,.....	71	40 65	Ch. $2,000. Manse, $600.
			44 00	Teachers' Home and School House, $350. Ch. being built.
Jos. S. Thompson,.. / H. Gilliam, Ass't,...	Greensboro, " }	97	142 30	Ch. $900. Completed.
Mrs. N. H. Downing,.	Salisbury,.....	80	21 05	Ch. $800. Completed.
Miss M. V. Hudson,...	Gold Hill,.....	50	8 05	" 250. "
			6 20	" incomplete.

CATAWBA

MINISTERS.	CATECHISTS.	CHURCHES.	Com. received during year.	Total Com'cts.	S. SCHOOLS.	Pupils in S. S.
W. J. Williams,.	.....	Mocksville, ...	18	68	Mocksville, ...	82
		Mt. Vernon,....	65	107		
		Mt. Zion,.....	19	19	Mt. Zion,.....	45
Jos. Platt,.....	P. Spencer,.....	Mt. Pleasant,...	6	34	Franklinton ..	91
		Louisburg,.....	8	17	Louisburg,....	40
T. Hempstead, *Disabled*,	.....	White Hall,....	16	24	White Hall,..	37
		Raleigh, ...	1	7	Raleigh,.....	10
					Henderson,...	62
					Mt. Largo,....	63

ATLANTIC

J. H. Bates,.....	.....	Wallingford, ...	5	100	Wallingford,.	35
S. Campbell, *Lic.*	.....	John's Island,..	29	559	John's Island	40
H. H. Hunter,...	.....	James' Island,.	20	480	James' Island	51
I. Moultrie,.....	.....	Edisto Island,..	26	182	Edisto Island,	99
		St. Andrew's,...	14	99	St. Andrew's..	59
		Wadmalaw,.....	6	92	Wadmalaw,...	30
		St. Paul,.....	22	98		
Wm. T. Carr,.....	.....	Wilmington,...	2	40	Wilmington,.	90
		Lumberton,.....		48	Lumberton,...	25
		Panther's Ford,	2	31	Panther's Frd	20
		Love Grove,....		57		
		Freedom,.....		56		
		Memorial, ...		51		
					Bladen,.....	43
					Rosindale,....	163
M. R. Miller,.....	.....	Ebenezer, ...	29	90	Ebenezer,.....	100
		Goodwill, ...	31	180	Good Will,...	40

PRESBYTERY.—CONTINUED.

TEACHERS.	DAY SCHOOLS.	Pupils in Day Schools.	Cash raised by Church and School.	VALUE OF PROPERTY.
Mrs. W. J. Williams,	Mocksville,	45	$ 73 85	Ch. $400. Completed.
			14 40	" 300. "
			4 50	" 200. "
Miss S. Timberlake,	Franklinton,	52		Ch. $300. Completed.
H. P. Mayo,	Louisburg,	80	34 70	" 200. "
L. Shaw,	"			
M. A. Rattley,	White Hall,	25	8 06	Church building.
Mrs. J. H. Crawford,	Henderson,	61	35 00	
M. C. Ransom,	Mt. Largo,	59		

PRESBYTERY.

Mrs. Sallers, Miss C. A. Lyon, Miss L. S. Scott, Miss Miles, Mr. Hammond, T. Stewart,	Wallingf'd Academy,	328	$182 75	Wallingford Academy, complete, $13,000, Charleston. Manse building.
Mrs. M. M. Scudder, Miss D. Scudder,	John's Island "	70	9 05	Ch. $800. Not Completed.
H. H. Hunter,	James' Island,	51	148 55	Ch. $800. Completed.
Jacob Moultrie,	St. Andrew's,	49	20 90 23 05 10 22 88 10	Ch. $100. Completed. Ch. $200. Completed.
W. K. Price,	Wilmington,	31	426 54	Ch. $6,000. Manse building. $100. Building Church.
Miss N. Gordenor,	Bladen,	19	75 02	
W. P. Mabson,	Rosindale,	66	26 26	
Miss F. Bausman, Miss K. Moorhead, B. Palmer, Ass't.	Ebenezer, " "	229	42 55	Ch. & Manse, $2,000. Comp.
Jas. C. Wilson,	Goodwill,	134	47 40	Ch. $1,000. Completed.
Rev. M. R. Miller,	Sumter, N. Sch.	40		

KNOX

MINISTERS.	CATECHISTS.	CHURCHES.	Com. received during year.	Total Com'cts.	S. SCHOOLS.	Pupils in S. S.
Wm. C. Smith,...	.....	Atlanta, ...	4	27	Atlanta, ...	15
Willis Love, *Lic.*	.....	Dalton,.....	8	30	Dalton,.....	50
		Athens,.....	6	32	Athens,.....	30
		Thyatira,.....	6	20	Thyatira,.....	25
Jos. Williams,...	.....	Midway, Mac'a.	55	450	Midway, Mac.	100
		Pleasant Grove,	55	55	Pleasant Gro.	150
					M'Intosh, ...	25
David Laney,.....	.....	Macon,.....	42	132	Macon,.....	165
Geo. Stinson,.....	T. N. M. Sellers,				Tinsonville,...	38
		Union Point,...	3	18	Union Point,.	125
		Woodstock,.....	4	23		
		Pope's Chapel,.		17		

Churches without

T. G. Murphey,..	R. Clayborn,.....	Big Oak, Va....	7	62	Big Oak,.....	100
		Freedmen's Cpl	74	214	Freedmen's C	75
		Russell Grove,.	12	22	Russell Grove	75
E. Blachly,.....	.....	Highland Pres.	2	25	Quindaro,.....	75
		Quindaro, Ks...				
E. M'Kinney,.....	Jas. Wilcox,.....	2d P. Clarksv'le	2	12	Clarksville, ...	130
J. R. Agnew,.....	.....	Columbia, Ten.	3	20	Columbia,.....	100
	E. Watson,.....				Nashville,.....	
I. N. Shepherd,..	.....	Raleigh, Tenn..		10	Raleigh,.....	
		Well's Station,.		23	Well's Station	
C. W. Forman,... *Com. expired.*	.....	Lexington, Ky.	.....	.....	....	.....
R. A. Johnstone, *Without Commission from Com.*	.....	Transylvania P., Concord Ch. Danville, Ky.	28	28		
					Chattanooga, Tenn.	35

The Church of Macon, Ga., and the Church and School of Columbia, Tenn., work. Their spirit is manifested by the amount of money with which they are

PRESBYTERY.

TEACHERS.	DAY SCHOOLS.	Pupils in Day Schools.	Cash raised by Church and School.	VALUE OF PROPERTY.
				Ch. building.
			$ 25 00	
			14 00	
			10 00	
Mrs. R. A. Grimes,....	Williams Sch...	26	28 85	Building completed.
Mrs. H. A. Hart, ...	M'Intosh,.....	25		
Miss B. Huston,.....	Macon,.....	28	3035 00	Ch. completed, $4,000.
Mr. R. B. Smith, A. S.			103 00	Ch. $600. Completed.

Presbyterial Connection.

M. Dennis,.....	Big Oak,.....	66	$ 63 71	$600. Completed, Ch. & T. H.
			2 75	250. "
Mrs. S. J. Neil,.....	Russell Grove, Amelia c. h. Va.	71	53 85	400. "
Mr. C. C. Neph,..... / Mrs. C. C. Neph,.....	Quindaro / High School,	145	35 00	$10,000. Academy & two Teach. Houses, 200 a. land.
E. H. White,..... / Sam'l White,..... / D. C. White,..... / J. R. White, Ass't,.. / R. Wilcox, " ..	Clarksville,..	200	32 60	$1,000. Completed.
Mrs. J. R. Agnew,.. / Miss C. R. Watt,.... / Miss J. Agnew,.....	Columbia,	261	870 49	Teachers' house & Ch. $3,500 Completed.
.....	.....	.....	.....	No Church organized. Mission closed April 13, '69.
			490 00	Building Ch.
R. W. Smiley, Supt...				

deserve special mention for the generous sacrifices they have made to sustain the edited above.

The following list gives the self-supporting Schools, most of them temporary, taught during the Summer by Students from Lincoln University, with their term of service and money raised:

NAME OF TEACHER.	NAME OF SCHOOL.	No. of Pupils	CASH RAISED.	LENGTH OF SERVICE.
W. K. Price, (trans.)	Smithville, N. C.	70	$127.25	4 months.
E. W. Turner,.....	Brookville, "	38	64.00	14 "
G. S. Thompson,.....	Newburn, "	35	18.49	3 "
J. W. Freeman and	Milton, "	80	40.00	5 "
A. H. Brown,.....	" "		40.00	5 "
W. L. Johnson,.....	Mebansville, "	60	10.00	3 "
E. E. Green,.....	Lower Blk Riv."	54	28.00 & boarded.	3 "
G. W. Green,.....	Lumberton, "	120	18.82	4 "
J. R. Nocho,.....	Greensboro, "	120	30.00	3 "
J. C. Waters,.....	Salisbury, "	70	36.00	3½ "
A. J. Montgomery,..	Kingstree, S. C.....			No report.
T. W. Cain, and.....	Petersburg, Va.....	40	10.00	3 months.
J. A. Aldridge,.....	" "		10.00	3 "
J. B. Swan,.....	Mocksville, N. C...	52	No report.	3 "
W. F. Brooks,.....	Nansemond Co. Va.	60	$ 24.00 & boarded,	2 "
J. J. Carter,.....	King William "	43	40.00 "	3 "
M. M. Lavey, and...	Greenfield "	41	35.00 "	4 "
W. H. Brooks,.....	" "		35.00 "	2 "
S. C. Hale, and.....	Versailles, Ky.....	30	8.05 "	1½ "
W. H. Miller,.....	" "		8.05 "	1½ "
I. Grimke,.....	Surry County, Va...	40	30.00 "	2 "
J. Cole, and.....	Halifax " "	21	12.00 "	5 "
Geo. Robinson,.....	" " "			7 ds. takn sick

The following served a part of the year, their commissions having expired or returned:

NAME OF TEACHER.	NAME OF SCHOOL.	LENGTH OF SERVICE.	HOW PAID.
S. A. Rattley, (transferred,)	Manson, N. C.....	12 months.	By People.
Rev. W. H. Morris,.....	Charleston, S. C.....	6½ "	Paid by Com.
Mrs. W. H. Morris,.....	" "	2 "	" "
Mr. P. B. Morgan,.....	" "	3 "	" "
Miss DeLettre,.....	" "	1½ "	" "
Miss Burt,.....	" "	1½ "	" "
Miss Ball,.....	" "	3 "	" "
Mr. F. Carmand,.....	" "	½ "	" "
Mrs. E. Jacobs,.....	" "	2 "	" "
Miss K. Gilfillan,.....	" "	2½ "	" "
Miss M. Rowell,.....	" "	3 "	" "
Mr. G. Magrath,.....	" "	2 "	" "
Miss M. Miles,.....	" "	2 "	" "
Miss J. Weston,.....	" "	2 "	" "
J. K. Peirce,.....	" "	½ "	" "
Rev. W. M. Dorland,.....	Salisbury, N. C.....	5½ "	" "
Mrs. W. M. Dorland.....	" "	2 "	" "
Wesley Butler, ...	" "	1 "	" "
Mrs. S. J. Craig,.....	Amelia C. H. Va...	7 "	" "
Thos. Day,.....	Greensboro, N. C.....	2½ "	" "
W. H. Francis,.....	Baltimore, Md.....	2 "	" "
Miss N. C. Russell,.....	Gold Hill, N. C.....	2 "	" "
Misses S. & E. Slauson,.....	Clarksville, Tenn.....	2 "	" "
Mrs. E. Blachly,.....	Quindaro, Ks.....	6 "	" "

STUDENTS

IN

BIDDLE MEMORIAL INSTITUTE,

CHARLOTTE, N. C

PROFESSORS:

REV. S. C. ALEXANDER AND W. L. MILLER.

MR. A. C. BLANDIN, *Tutor.*

STUDENTS.

J. W. ALEXANDER, Cabarras Co., N. C.
M. ANDERSON, Lincoln County, N. C.
GEO. BUTLER, Charlotte, N. C.
F. BERRY, Charlotte, N. C.—*dismissed.*
L. BLAKELY, Chesterfield, S. C.
M. BEATTY, Mecklenburg Co., N. C.
W. BROOMFIELD, Rock Hill, S. C.
M. C. CALDWELL, Statesville, N. C.
D. CROCKETT, York, S. C.
D. W. CULP, York, S. C.
W. DAVIDSON, Mecklenburg Co., N. C.
P. ELMS, Mecklenburg Co., N. C.
REV. E. EAGLES, Wilmington, N. C.
F. FOSTER, Davie Co., N. C.
L. GRIER, Mecklenburg Co., N. C.
M. G. HASKINS, Camden, S. C.
A. HENDERSON, Charlotte, N. C.
C. HENDERSON, Mecklenburg Co., N. C.
W. J. HILL, Chesterfield Co., Va.
A. HUIE, Mecklenburg Co., N. C.
M. IJAMS, Davie Co., N. C.
J. JOHNSON, York, S. C.
A. B. LAURENCE, Statesville, N. C.
McDUFF LEE, Mecklenburg Co. N. C.
A. LANE, Charlotte, N. C.
C. M'CURDY, Cabarras Co., N. C.
B. F. M'DOW, Lancaster, S. C.
T. McCORD, Covington, Ga.
F. L. MONTGOMERY, Rowan Co., N. C.
J. MARTIN, Gaston Co., N. C.
J. A. PHIFER, Concord, N. C.
G. W. PATTERSON, Iredell Co., N. C.
J. PEEPLES, Alexander Co., N. C.
F. H. REED, Mecklenburg Co., N. C.
J. E. RATTLEY, Franklinton, N. C.
J. ROSWELL, Gaston Co. N. C.
R. SADLER, Mecklenburg Co., N. C.
I. STEVENSON, Statesville, N. C.
J. A. TORRENCE, Statesville, N. C.
ELI WALKER, Charlotte, N. C.
A. P. WHITE, Alexander Co., N. C.
C. WHITE, Mecklenburg Co., N. C.
H. WRIGHT, Louisburg, N. C.—*Dec'd.*

Statement of Receipts,

FROM MAY 1st, 1868, TO MAY 1st, 1869.

Synod of Albany.

Presbytery of Albany.

Kingston,	$ 35 00
Carlisle,	14 00
Amsterdam Village,	34 15
Saratoga Springs,	32 79
Johnstown,	20 68
Galway,	5 00
Albany State St. Ch,	75 00
Princetown,	20 10
Gloversville,	75 66
Bethlehem 1st Ch.,	3 25
Schenectady,	70 00
West Milton,	8 56
New Scotland,	10 00
Ballston Spa,	5 00
West Galway,	10 00
Esperance,	3 00
Albany, 3d Church,	30 00
Ballston Centre,	10 05
Mariaville,	13 00
Windsor,	14 00
	$489 24

Presbytery of Londonderry.

Newburyport, 1st Ch,	$ 47 00
Boston, 1st Church,	50 50
	$97 50

Presbytery of Mohawk.

Syracuse, Park Central Church,	$ 63 50
	$ 63 50

Presbytery of Troy.

Troy, 2d Church,	$ 46 65
Waterford, S. S.,	10 78
Woodside,	7 00
	$64 43

Synod of Allegheny.

Presbytery of Allegheny.

Pleasant Valley,	$ 26 65
Centerville,	47 69
Worthington,	16 00
Harrisville,	14 00
Amity,	6 00
Slate Lick,	12 50
Plaingrove,	22 60
Centre,	18 50
New Lisbon,	32 00
Scrubgrass,	38 00
Ebenezer,	8 00
Sunbury,	13 30
Bull Creek,	5 50
Glade Run,	8 00
Concord,	17 00
North Butler,	8 00
	$293 74

Presbytery of Allegheny City.

Harrisville,	$ 10 00
1st German, Allegheny,	10 35
Valley Church,	4 00
Tarentum,	42 45
Sewickley,	105 00
Leetsdale,	20 25
Highlands,	4 42
Beaver,	25 50
Industry,	2 00
Bridgewater,	20 00
Emsworth,	6 09
Sharpsburg,	38 13
1st Ch, Allegheny	172 16
Freedom,	2 25
S. S. 1st Ch. Sewickley,	73 00
North Ch, Allegheny,	67 61
Pine Creek	5 00
	$608 12

Presbytery of Beaver.

Westfield Ch, and S. S.,	$ 90 00
Mahoning,	42 10
Neshannock,	54 00
Unity,	20 50
Clarksville,	21 78
West Middlesex,	19 00
Beaver Falls,	48 36
Pulaski,	6 00
Hopewell,	3 00
Newport,	15 00
Slippery Rock,	15 00
Beulah,	15 35
Livermore,	16 63
New Castle,	75 70
Little Beaver,	14 85
Sharon,	15 00
	$472 27

Presbytery of Erie.

Park Ch, Erie,	$ 30 00
Fairfield,	9 60
Salem,	12 00
Cool Spring,	9 00
1st Ch, Mercer,	81 49
Sturgeonville,	3 00
Washington,	4 00
Georgetown,	10 00
Westminster, Erie,	13 00
2d Mercer,	32 90
1st Meadville,	40 00
Warren,	18 67
	$263 66

Synod of Baltimore.

Presbytery of Baltimore.

Broadway Ch, Balt,	$ 10 00
1st Ch, Baltimore,	400 00
Westminster, do,	193 00
Colored S. S., Westminster, Baltimore,	5 00
Frederick,	17 00
Harmony,	10 00
12th Ch, Baltimore,	10 00
	$645 00

Presbytery of Catawba.

White Hall,	$ 20 56
Manson,	7 00
Poplar Tent,	143 46
Concord,	121 42
Warrenton,	34 20
Louisburgh,	38 35
Statesville,	3 80
Salisbury,	20 35
Gold Hill,	11 05
Mocksville,	76 35
Lexington,	40 15
Mt. Vernon,	18 65
Brookville,	64 00
Mebansville,	24 00
Greensboro,	106 05
Oakland,	6 20
Bladen,	67 25
Mt. Tabor,	20 00
Charlotte,	401 20
McClintock,	85 65
Mt. Olives,	29 80
Woodland,	30 00
Miranda,	46 00
Franklinton,	17 45
Hopewell,	15 00
Bethpage,	31 90
Freedman's Church,	130 00
Pittsburgh Church,	30 00
Logan Church,	50 00
Cameron Church,	100 00
New Centre,	40 00
Mt. Zion,	1 75
Henderson Ch, & S.,	46 35
	$1,877 94

Presbytery of Atlantic.

Sumter Ch, & S. S.,	$ 7 75
Charlston,	60 85
John's Island,	11 05
James' Island,	107 50
Wilmington,	270 55
Salem,	10 00
Wallingford,	116 44
Smithville,	54 50
Newbern,	18 49
Ebenezer,	37 60
Edisto Island,	23 65
Wadmalan,	11 21
St. Pauls,	79 42
St. Andrews,	17 25
Good Will,	37 40
Rosindale,	40 41
Bladen,	7 77
Lumberton,	2 70
	$914 54

Presbytery of Carlisle.

Middletown,	$ 50 00
Lower Path Valley,	40 00
Burnt Cabin,	10 00
Fayettetown,	11 50
Emmettsburg,	12 08
Bedford,	14 00
Paxton,	53 00
Silverspring,	9 00
Shippensburg,	35 75
Harrisburg,	108 00
Gettysburg,	23 11
Piney Creek,	10 50
Frostburg,	5 00
Mouth of Juniata,	3 00
Bloomfield,	4 64
	$389 58

Presbytery of Knox.

Atlanta,	$ 7 00
Midway Macedonia,	25 00
Union Point	70 00
Macon Ch. & School,	3,096 40
	$3,198 40

Presbytery of Potomac.

New York Av. Wash'n,	$ 3 36
7th St. Church, "	5 70
Bridge St. " " (Col.)	14 25
North Church, "	15 50
	$ 38 81

Synod of Buffalo.

Presbytery of Buffalo City.

Central Ch. Buffalo,	$ 23 26
Calvary " "	28 50
East Aurora,	5 00
	$ 56 76

Presbytery of Genesee River.

Warsaw,	$ 37 25
Moscow,	8 00
Wyoming,	19 69
Sparta,	8 25
Groveland,	9 00
Central Ch. Geneseo,	20 00
Caledonia,	10 00
	$112 19

Presbytery of Rochester City.

Port Byron,	$ 23 26
1st Ch. " and S. S.	32 60
	$ 55 86

Synod of Chicago.

Presbytery of Bureau.

Andover,	$ 3 00
Pleasant Ridge,	5 30
Camden,	10 00
Aledo Church and S. S.	11 75
1st Church, Princeton,	50 00
Calvary Ch. Atkinson,	6 00
1st Ch. Rock Island,	10 00
Geneseo,	6 00
Woodhull,	5 00
	$107 05

Presbytery of Chicago.

Mankno Church,	$ 21 05
2d Church, St. Ann's,	3 00
	$ 24 05

Presbytery of Rock River.

Sterling,	$ 23 00
Ger. Church, Galena,	4 00
Dixon,	22 61
Spring Valley,	5 00
2d Church, Freeport,	10 50
Galena,	21 75
	$ 86 86

Presbytery of Schuyler.

Camp Creek,	$ 14 50
Spava,	11 00
Macomb,	14 00
Ebenezer,	14 00
Carthage,	23 55
Chili,	8 00
Wythe,	5 00
Doddsville,	3 50
Westminster Ch., Quincy,	12 85
	$106 40

Presbytery of Warren.

Galesburg,	$ 9 00
John Knox Ch. Oneida,	8 00
Oquaqua Junction,	2 50
Monmouth,	42 80
	$ 62 30

Synod of Cincinnati.

Presbytery of Chillicothe.

Mrs. M. A. S.,	$ 50 00
Pisgah Church,	15 00
South Salem,	11 20
Red Oak,	63 00
Marshall,	6 75
Greenfield,	13 00
North Fork,	24 44
	$183 39

Presbytery of Cincinnati.

Pleasant Ridge,	$ 17 00
Cumminsville,	6 70
1st Cincinnati,	38 24
5th "	28 21
7th "	78 75
Central "	145 44
Springdale,	13 50
Lebanon,	24 00
Somerset,	5 00
Montgomery,	16 00
	$372 84

Presbytery of Miami.

1st Ch. Miami City,	$163 50
Carlin Station,	20 85
pringfield,	28 30
South Charleston,	7 00
1st and 3d Ch. Dayton,	57 30
3d " S. S.	20 00
Monroe,	13 00
2d Church, Springfield,	75 00
	$384 95

Presbytery of Oxford.

1st Church, Oxford,	$ 21 78
Seven Mile,	11 27
Somerville,	16 00
Venice,	10 85
Harrison,	9 00
Riley,	5 00
Bethel,	5 00
College Corner,	7 50
	$ 86 40

Presbytery of Sidney.

Buck Creek,	$ 29 00
West Liberty,	7 18
Union,	14 00
1st Bellefontaine,	56 00
Turtle Creek,	3 00
Rushylvania,	2 50
Spring Hills,	12 65
Huntsville,	4 75
	$129 08

Synod of Illinois.

Presbytery of Bloomington.

Clinton,	$ 33 25
Towand Ch. and S. S.	20 00
Chatsworth,	10 00
Lexington,	20 00
Atlanta,	3 00
Orange,	23 49
Deer Creek,	14 00
Chenoa	9 65
1st Ch. Champaigne,	20 61
Waynesville,	5 35
Galloway,	5 00
	$164 35

Presbytery of Kaskaskia.

St. Johns,	$ 4 75
Hillsboro,	6 15
Butler,	22 80
	$ 33 70

Presbytery of Peoria.

Princeville,	$ 30 00
2d Church, Peoria,	31 00
French Grove,	17 00
Brownsville,	6 60
Salem,	7 25
Lewistown,	52 20
Farmington,	10 00
Henry,	11 85
	$165 90

Presbytery of Saline.

Golconda,	$ 2 00
Salem,	2 50
Oden S. S.	10 00
Richland,	7 00
Hermon	5 00
Olney,	4 07
Pisgah,	6 00
Wabash,	2 53
	$ 39 10

Presbytery of Sangamon.

3d Ch., Springfield,	$ 57 70
Providence,	10 00
West Okaw,	15 00
Virginia,	11 35
Assumption,	4 00
Farmington,	16 05
North Sangamon,	26 55
1st Church, Decatur,	12 13
" " Springfield,	29 81
Petersburg,	40 00
	$222 59

Synod of Indiana.

Presbytery of Indianapolis.

5th Ch, Indianapolis,	$ 4 00
Union,	10 35
Kingstown,	17 00
1st Ch. Shelbyville,	9 33
" Franklin,	18 65
" Acton	5 00
	$ 64 33

Presbytery of Madison.

Madison,	$ 56 91
Lexington,	12 00
	$ 68 91

Presbytery of New Albany.

Bloomington,	$ 10 00
Ger. Ch. Jackson,	4 50
Bedford,	6 20
	$ 20 70

Presbytery of White Water.

Rushville,	$ 7 35
Mount Carmel,	6 00
Greensburg	31 60
Centreville,	3 58
Pleasant Grove,	8 00
1st Church Richmond,	12 00
Cambridge City,	4 00
	$ 72 53

Presbytery of Vincennes.

Princeton,	17 00
Upper Indiana,	8 00
Union,	3 00
Petersburg,	5 00
Washington,	6 00
Evansville,	17 20
2d Ch. Vincennes,	14 00
	$ 70 20

Synod of Iowa.

Presbytery of Dubuque.

Liberty Church,	$ 18 25
Sherretts Mount,	8 00
Scotch Grove,	15 00
Bellevue,	2 00
Byron Centre,	4 00
	$47 25

Presbytery of Cedar.

Linn Grove,	$ 11 60
Springville,	2 40
New York Ch and S. S.,	8 00
Sugar Creek and Wilton,	6 50
Mechanicsville,	7 00
Summit,	12 70
Muscatine,	21 30
Princeton,	4 00
Marion,	29 50
Tipton,	11 80
Redoak,	8 00
Iowa City,	20 00
	$142 80

Presbytery of Frankville.

Frankville,	$ 20 00
West Union,	4 33
	$24 33

Presbytery of Neosha.

Geneva,	$ 5 50
Neosha Falls,	1 25
	$ 6 75

Presbytery of Vinton.

Big Grove,	$ 8 00
Salem,	10 00
	$18 00

Synod of Kansas.

Presbytery of Leavenworth.

Lecompton,	$ 1 50
Perryville,	2 50
	$ 4 00

Synod of Kentucky.

Presbytery of Ebenezer.

Burlington,	$ 15 00
Falmouth,	10 00
	$ 25 00

Presbytery of West Lexington.

2d Ch, Lexington,	$ 140 75
	$140 75

Presbytery of Louisville.

Olivet,	$ 5 00

Synod of Missouri.

Presbytery of Palmyra.

Hebron,	$ 9 00
Rev. A. Steele,	2 00
Clarance,	1 00
Oakland,	3 10
Kirkville,	5 00
1st Ch, Hannibal,	22 00
Shelbyville,	3 00
	$ 45 10

Presbytery of Potosi.

1st Ch, Irondale,	$ 6 00

Presbytery of St. Louis.

2d Ch, St. Louis,	$250 00
Bethel, "	12 00
1st German,	21 00
Oskaloosa,	8 00
Kirkwood,	25 05
	$316 05

Presbytery of S. W. Missouri.

Presbyterial Collection,	$ 1 00

Presbytery of Upper Missouri.

Fillmore Church,	$ 2 50

Presbytery of Lafayette.

Knob Noster,	$ 2 00
Sugar Creek,	5 15
	$ 7 15

Synod of New Jersey.

Presbytery of Burlington.

Bordentown,	$ 4 20
1st Ch, Burlington,	25 00
Mount Holly,	17 00
1st Ch, Camden,	45 98
	$ 92 18

Presbytery of Elizabethtown.

Liberty Corner,	$ 10 00
Westfield,	37 29
New Providence,	10 00
Pluckamin,	20 00
Lamington,	8 00
New Vernon,	19 25
Siloam,	1 00
Baskingridge S. S.,	10 00
Elizabethport,	5 00
	$120 54

Presbytery of Luzerne.

Summit Hill,	$ 40 00
Scranton,	235 00
Kingston,	27 58
Newton,	5 00
Mahanoy,	27 50
Wetherby,	4 35
German Ch, Scranton,	2 00
Tamaqua,	8 00
Wyoming,	5 00
Pittston,	25 00
	$379 43

Presbytery of Monmouth.

Shrewsburg,	$ 11 00
Jamesburg,	10 00
Holmansville,	4 00
Toms River,	5 25
Red Bank,	20 00
Freehold Village,	20 00
Manchester,	7 00
Manalpin,	12 00
Tennent,	5 00
	$ 94 25

Presbytery of Newton.

Upper Mt. Bethel,	$ 2 00
Danville,	4 00
1st Ch, Newton,	95 00
" " Bloomsburg,	5 40
Stroudsburg,	14 00
Blairstown,	18 25
Hackettstown,	67 00
2d Ch, Oxford,	18 56
Stillwater,	10 00
Stewartsville,	50 83
Lower Mt. Bethel,	6 00
Greenwich,	29 87
Asbury,	9 00
Pleasant Grove,	20 00
	$349 91

Presbytery of New Brunswick.

1st Ch, Trenton,	$ 69 00
3d " "	50 00
4th " "	47 77
Kingston,	23 70
Dutch Neck,	14 00
Ewing,	9 26
Pennington,	35 00
1st Ch, New Brunswick,	25 00
Lawrenceville,	59 75
Hightstown,	21 74
	$355 22

Presbytery of Passaic.

Central Ch., Orange,	$ 20 00
Connecticut Farms,	12 00
Lyons Farms,	19 00
3d Ch., Newark,	30 86
Central Ch., Orange,	100 00
Rutherford	13 50
Westminster Church, Elizabeth,	103 80
Calvary Ch., Newark,	9 00
Chester,	10 00
Morristown	59 27
	$377 43

Presbytery of Raritan.

Milford,	$ 14 75
Holland,	4 11
German Valley,	15 35
1st Lambertville,	25 00
2d Ch., Amwell,	6 25
Clinton,	6 42
Musconetcong Valley,	12 00
1st Ch., Amwell,	10 00
Frenchtown,	14 00
	$107 88

Presbytery of Susquehanna.

Wyalusing,	$ 10 00
Rushville,	4 00
Stevensville,	5 00
1st Ch., Towanda,	42 40
Orwell,	5 00
Canton,	10 00
Barclay,	3 08
Rome,	3 00
Elkland,	3 00
Monroetown,	4 00
2d Ch., Wyalusing,	5 00
	$ 94 48

Presbytery of West Jersey.

1st Ch., Bridgton,	$ 65 00
" "	16 52
Festerville,	22 00
Greenwich,	20 00
Williamstown,	15 12
Blackwoodtown,	20 00
Cedarville,	5 00
Absecom,	3 00
	$166 64

Presbytery of Corisco.

Evangazimba,	$ 6 00
Benita,	1 25
	$ 7 25

Synod of New York.

Presbytery of Connecticut.

Red Mills,	$ 14 60
Pound Ridge,	10 00
South Salem,	80 00
South East,	7 25
Rye,	75 45
North Salem,	5 00
Bridgeport,	50 00
Yorktown,	25 00
Port Chester,	10 00
Mt. Kisco,	10 00
Bedford,	14 00
Rye,	86 41
	$387 71

Presbytery of Hudson.

Cochecton,	$ 10 75
Hamptonburg,	27 58
Florida,	9 00
Mt. Hope,	9 00
West Town,	14 16
	$ 70 49

Presbytery of Long Island.

1st Ch., Huntingdon	$ 40 75
Middletown,	7 63
Setawket,	18 89
South Church, Huntington,	20 00
Fresh Pond,	5 00
	$ 92 27

Presbytery of Nassua.

Wallabout,	$ 18 43
South 3d St., Williamsburg,	26 00
Central Ch., Brooklyn,	28 44
Ross St, " "	20 88
2d Ch., Brooklyn,	109 00
	$202 75

Presbytery of New York.

Brick Ch., New York,	$ 374 28
Pots Memorial S. S.,	10 00
University Place, N. Y.,	600 00
43d St., Ch., " "	380 00
Clarktown,	1 00
Westminster Church, Yonkers,	12 35
1st Ch., New York,	2 435 37
	$3 813 00

Presbytery of New York. 2d.

Peekskill Ch., and S. S.,	$ 71 88

Presbytery of North River.

Rondout,	$ 45 00
Bethlehem,	48 00
1st Ch., Kingston,	25 00
Marlboro,	4 65
	$122 65

Synod of Northern Indiana.

Presbytery of Crawfordsville.

Carpentersville Ch.,	$ 13 00
Crawfordsville,	12 30
Bethany,	28 00
Rockville,	8 00
Green Castle,	8 80
Eugene,	6 00
1st Ch., Thorntown,	11 21
Bethel,	4 00
Waveland,	26 00
	$117 31

Presbytery of Lake.

Goshen Ch. and S. S.	$ 98 00
1st Ch. Valparaiso & S. S.	42 00
Tassinong,	4 50
Crown Point,	14 50
Hebron,	3 65
Laporte,	10 00
South Bend,	20 00
Sumptions Prairie,	4 00
	$196 65

Presbytery of Fort Wayne.

Pleasant Ridge,	$ 32 50
Elhaven,	3 50
3d Ch. Fort Wayne,	10 00
Lagrange,	4 00
1st Ch. Fort Wayne,	41 58
Waterloo,	4 20
Auburn,	4 20
New Lancaster,	2 40
Bluffton,	2 00
	$104 38

Presbytery of Logansport.

Frankfort,	$ 12 00
Lexington,	15 00
Sugar Creek,	4 57
Jefferson,	5 00
Perrysburg,	8 00
Sandridge Mission,	4 00
1st Ch. Delphi,	9 90
1st Lafayette and S. S.	12 10
Synod and 1st Logansport,	76 20
	$146 77

Presbytery of Muncie.

Tipton Church,	$ 2 50

Synod of Ohio.

Presbytery of Columbus.

1st Ch. Columbus,	$ 29 26
Westminster Church,	51 25
Mt. Pleasant,	14 20
Lithopolis,	7 50
1st Ch. Lancaster,	10 00
	$112 21

Presbytery of Marion.

Pisgah,	$ 23 00
Bucyrus,	15 00
Marsailles,	5 38
York,	3 10
Mt. Gilead,	10 50
Wyandot,	10 00
Marysville,	5 50
Liberty,	5 30
Rodney,	4 00
Milford Centre,	7 25
Salem,	3 65
Delaware,	7 00
	$ 99 68

Presbytery of Hocking.

Athens Church,	$ 15 00

Presbytery of Richland.

Lexington,	$ 13 00
Savanah Ch. and S. S.	39 00
Martinsburg,	10 00
Frederickstown,	11 45
Milford,	16 00
Haysville,	32 60
McKay,	17 84
Olivesburg,	10 00
Mansfield,	35 00
Perryville,	21 00
Lexington,	15 00
Ashland,	40 00
	$260 89

Presbytery of Wooster.

Canal Fulton,	$ 6 13
Chippewa,	17 00
West Salem,	4 75
Congress,	8 97
Apple Creek,	10 85
Dalton,	79 65
Fredericksburg,	88 00
East Hopewell,	12 50
Holmansville,	22 00
Geromsville,	4 20
Jacksonville,	14 71
Wooster,	51 65
Orwell,	4 00
	$324 41

Presbytery of Zanesville.

Pleasant Hill,	$ 3 00
Muskingum,	25 00
Duncan Falls,	25 00
Senacaville,	80 00
2d Ch. Zanesville,	44 25
Rush Creek,	5 00
Buffalo Creek,	13 55
Madison,	40 50
	$237 30

Synod of Philadelphia.

Presbytery of Donegal.

Strasburg,	$ 16 00
Bellville,	33 34
Slate Ridge,	15 11
Lancaster,	23 15
Slateville,	23 00
	$110 60

Presbytery of Huntingdon.

Shade Gap,	$ 3 16
West Kishacoquillas,	40 00
Milesburg,	4 65
Bellefonte,	165 15
Spruce Creek,	130 45
Sinking and Spring Creek,	28 00
Huntingdon,	99 30
Beulah,	14 09
Accademia,	23 63
Mifflintown and Lost Creek,	37 55
	$545 98

Presbytery of New Castle.

New London,	$ 40 00
Wilmington,	12 50
Fagg's Manor,	30 00
Coatsville,	16 00
Kennett Square,	4 00
Upper Octorara,	11 22
	$113 72

Presbytery of Northumberland.

McEwensville,	$ 7 00
Bald Eagle & Nittany,	11 00
Ashland and Gordon,	6 00
Grove Ch. Danville,	23 00
Chillisquaque,	3 50
Williamsport,	50 00
	$100 50

Presbytery of Philadelphia.

10th St. Ch. Philadelphia,	$130 22
South St. Ch. Philadelphia,	19 42
7th Ch. Philadelphia,	10 00
2d " "	50 00
Media,	77 00
Woodland,	235 00
Chester,	10 00
West Spruce, Philadelphia,	132 73
Middletown,	2 00
Arch St. Philadelphia,	196 17
Westminster Church,	18 00
	$880 54

Presbytery of Philadelphia Central.

North Ch. Philadelphia,	$ 36 00
Kensington,	85 00
P.,	10 00
2d Ch. Philadelphia,	15 12
Phœnixville,	4 00
Charlestown,	3 00
Spring Garden,	88 22
Princeton S. S.	25 00
	$266 34

Presbytery of Philadelphia 2d.

Slate Dale,	$ 7 50
Slatington,	12 50
Conshocken,	10 30
Doylestown,	17 25
Providence,	5 00
Bristol,	4 56
Neshaming,	12 00
	$ 69 11

Synod of Pittsburgh.

Presbytery of Blairsville.

Johnstown,	$ 30 00
Union,	16 75
Cross Roads,	27 50
Fairfield,	3 95
Salem,	10 35
New Alexandria,	65 50
Blairsville,	131 00
Congruity,	17 05
Pleasant Grove,	9 00
Ligonier,	22 50
Murraysville,	16 00
Wilkinsburg,	24 75
Armagh,	7 00
Centreville,	3 00
New Salem,	37 75
	$422 10

Presbytery of Clarion.

Clarion,	$ 15 57
Licking,	11 00
New Rehoboth,	9 36
Concord,	10 25
Callensburg,	13 31
Richardsville,	4 50
Leatherwood,	18 53
Beechwood,	20 00
Mt. Pleasant,	3 00
Mt. Tabor,	4 00
Mill Creek,	6 00
	$115 52

Presbytery of Ohio.

Central Ch. Pittsburgh,	$ 96 51
East Liberty Ch. "	209 84
Shady Side " "	200 00
Bellfield " "	29 24
1st " "	340 00
" (per Mrs. E. G. W.),	1 841 65
2d Ch. Pittsburgh,	77 80
4th " "	34 00
6th " "	413 46
Bethel,	40 00
Lebanon,	35 00
Bethany,	70 35
Forest Grove,	29 00
Centre,	26 35
Montours,	16 00
Mingo,	28 00
Mt. Washington,	8 00
Temperanceville,	10 00
Monongahela City,	17 70
Mount Carmel,	6 00
Lawrenceville, Pittsbh.	45 28
	$3 574 18

Presbytery of Redstone.

Mrs M. S. L.,	$ 60 00
Mt. Pleasant,	8 00
New Providence,	15 00
Brownsville,	32 00
George's Creek,	6 00
Laurel Hill,	12 07
Spring Hill Furnace,	3 55
New Providence and Greensboro,	20 00
Little Redstone,	7 55
Uniontown,	20 00
	$184 17

Presbytery of Saltsburg.

Plum Creek,	$ 19 80
Indiana,	115 00
Saltsburg,	25 53
Gilgal,	6 08
Elderton,	4 50
Bethel & Jacksonville,	43 00
Glade Run,	50 00
Marion,	3 10
Parnassus,	9 17
Eldersridge,	10 53
West Lebanon,	11 85
Harmony,	15 00
Rayne,	5 00
1st Ch., Kittanning,	354 00
Concord,	15 00
Ebenezer,	28 36
Mahoning,	5 00
Centre,	5 60
Rural Valley,	8 13
Plum Creek,	15 00
Leechburg,	16 50
	$766 15

Synod of Sandusky.

Presbytery of Findlay,

West Union,	$ 10 68
Enon Valley,	18 57
1st Ch. Findlay,	73 00
West Union,	15 63
	$117 88

Presbytery of Maumee.

West Bethesda,	$ 10 00
1st Church Toledo,	10 71
	$ 20 71

Presbytery of Michigan.

Grand Rapids,	$ 20 00
Westminster Ch. Detroit,	43 69
Woodhull,	4 00
	$ 67 69

Presbytery of Western Reserve.

Westminster Church, Cleveland,	$ 15 60
Northfield,	5 00
Tiffin,	9 00
Bedford,	5 40
	$ 35 00

Synod of St. Paul.

Presbytery of Chippewa.

Hixton,	$ 2 00
Caledonia,	5 00
North Bend,	2 00
	$ 9 00

Presbytery of St. Paul.

Greenleaf,	$ 2 75
1st Ch. Rockford,	3 15
Medina,	1 85
Central Ch. St. Paul,	39 75
Westminster S. S. do.	16 31
St. Anthony,	7 00
1st Church, Hudson,	4 50
2d " Stillwater,	2 00
St. Peters,	4 00
	$ 81 31

Presbytery of Southern Minnesota.

Kasson,	$ 1 00
Ashland,	2 00
Albert Lea Ch.	3 00
South Rushford,	1 00
Newton,	2 50
Claremont,	1 00
Ashland,	2 00
	$ 12 50

Synod of Southern Iowa.

Presbytery of Des Moines.

Albia,	$ 12 50
Charitan,	6 85
	$ 19 35

Presbytery of Fairfield.

Libertyville,	$ 10 00
Washington,	6 50
Bethel,	3 00
Batavia,	7 50
Crawfordsville,	8 60
Layfayette,	3 00
Liberty,	4 00
Shiloh,	$ 2 00
Bloomington,	16 05
	$ 60 65

Presbytery of Iowa.

West Point,	$ 10 00
Ononwa,	8 35
Unity,	13 30
Middletown,	8 00
New London,	9 00
Mount Pleasant,	19 78
Round Grove,	10 00
Ger. Ch. St. Peters,	6 00
	$ 84 43

Presbytery of Missouri River.

Brownsville,	$ 15 00
Platsmouth,	6 15
Blackbird Hills,	13 00
	$ 34 15

Synod of Wheeling.

Presbytery of New Lisbon.

Yellow Creek,	$ 71 25
Liberty,	2 20
Deerfield,	26 52
Salem,	11 46
Poland,	95 00
Beloit,	5 00
Long Run,	13 40
Newton,	6 00
East Palestine,	3 00
Leetonia,	4 00
East Liverpool,	8 00
Bethesda,	8 00
	$253 83

Presbytery of Steubenville.

Bacon Ridge,	$ 10 00
East Springfield,	10 00
Wellsville,	8 00
Crow Creek,	5 00
2d Steubenville,	30 00
Island Creek,	8 50
New Hagerstown,	29 00
Pleasant Hill,	8 00
Cross Creek,	7 00
Ridge,	6 50
Annapolis,	8 00
Two Ridges,	40 00
Feed Spring,	8 00
Waynesburg and Bethlehem,	23 00
Centre,	3 00
	$204 00

Presbytery of St. Clairsville.

Short Creek,	$ 3 00
Wheeling Vally,	8 00
Morristown,	7 30
Rockhill,	6 26
Mt. Pleasant,	20 00
Short Creek,	11 00
York,	5 00
Cadiz,	33 50
Kirkwood,	17 00
Bellaire,	25 00
	$136 06

Presbytery of West Virginia.

Morganstown,	$ 23 50

Presbytery of Washington.

New Cumberland,	$ 16 50
Buffalo,	28 81
1st Church, Washington and S. S.,	77 00
Fairview,	4 15
Cross Creek,	30 00
2d Ch., Washington,	17 75
Hookstown,	28 00
Forks of Wheeling,	110 00
Frankford Springs,	10 50
Upper Ten Mile,	12 00
Lower Ten Mile,	3 25
Upper Buffalo,	32 33
Hollidays Cove,	12 00
Lower Buffalo,	3 00
Cross Roads,	17 33
West Liberty,	8 30
Claysville,	5 00
Three Springs,	5 00
	$ 420 92

Synod of Wisconsin.

Presbytery of Dane.

Pulaski,	$ 5 00

Presbytery of Milwaukie.

Robinsonville,	$ 12 25
Jackson,	4 00
Salt Creek,	21 40
1st Jamesville,	21 81
	$ 59 46

Presbytery of Winnebago.

Depere,	$ 20 00
Kilbourn City,	5 00
Oxford,	3 10
	$ 28 10

Total from Churches,	$24,252 48
" " Colored Churches and Schools,	7,199 05
" " Individual donations,	3,729 05
Free Church of Scotland,	1,655 40
Government Bureau Rents, etc	3,505 00
Cash on hand May 1st, 1868,	1,908 91
	$42,250 49
PRES. OF SHANTUNG.—Church of Cheefoo, China,	11 75

(Received too late to go into the above balance.)

TREASURER'S REPORT, WITH FINANCIAL STATEMENT.

Dr. D. ROBINSON, *Treasurer, in Account with the* GENERAL ASSEMBLY'S COMMITTEE ON FREEDMEN, **Cr.**

1869.

To balance on hand May 1, 1868,.....	$ 1,908	91	May,	By acc't of Salaries, (Missionaries and Teachers,)...	$25,133	44
" am't rec'd from Churches,.....	24,252	48	"	" " grants for Buildings,.....	6,793	96
" " " " Chs. & S. S. Schls in Atlantic Pres.	914	54	"	" " traveling expenses Secretary & Missionaries	608	00
" " " " " " " " Catawba "	1,877	94		" Mortgage on Wallingford Academy,.....	1,850	00
" " " " " " " " Knox "	3,198	40		" Special Charities to Destitute,.....	158	50
" " " " " " not in Presbyteries,	1,208	17		" Annual Report and Circulars,.....	647	53
" " " " Free Church, Scotland,.....	1,655	40		" Office Expenses and Rent,.....	301	44
" " " " Individuals,.....	3,729	65		" Home and Foreign Record,.....	288	55
" " " on acc't of rent from Gov'nt Bureau,	3,250	00		" Interest on Loans, and Exchanges,.....	108	76
" " " Special from Board of Ch. Extension,	255	00		" Balance,.....	6,360	31
	$42,250	49			$42,250	49

PITTSBURGH, *May* 1, 1869

D. ROBINSON, Treasurer.

The undersigned, Auditors appointed by the General Assembly's Committee on Freedmen, to examine and audit the accounts of the Treasurer and Secretary of said Committee, and the vouchers for the same, report that they have made such examination and find them to be correct and true.

A. C. McCLELLAND,
J. M. BURCHFIELD,
ROBERT C. TOTTEN, } *Auditors.*